This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

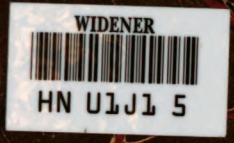
+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

Bi
2233
15



Digitized by Google

B 2233.15

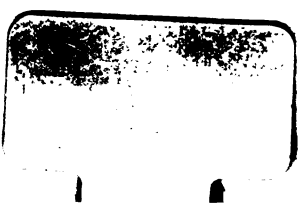
Harvard College Library

FROM

.....

.....

.....



Digitized by Google

Digitized by Google

Digitized by Google

.12187

THE NERVOUS SYSTEM OF JESUS

BY

SALVARONA

ASSOCIATE OF THE AMERICAN INSTITUTE FOR SCIENTIFIC RESEARCH OF NEW YORK.

In modern philosophy there are three great treatises on the Passions, that of Spinoza, that of Hume, and that of Salvarona—*Philosophical Journal.*

50 CENTS NET

PENNSYLVANIA
LANGHORNE, BUCKS COUNTY
HENRY G. WALTERS, PUBLISHER
MCMVII

Digitized by Google

Digitized by Google

THE MIND OF THE MASTER

OR

THE NERVOUS SYSTEM OF JESUS

BY

SALVARONA

Associate of the American Institute for Scientific Research

"In modern philosophy there are three great treatises on the Passions, that of Spinoza, that of Hume and that of Salvarona."—Philosophical Journal.

UNIVERSITY AND PRESS OPINIONS, DECEMBER, 1907

Princeton University, DR. B. D. WARFIELD: "I am glad I have read it.....Behind the PSYCHOLOGICAL process lies the Ontology of Jesus."

Meadville Theological School, PRESIDENT SOUTHWORTH: "The PSYCHOLOGICAL method in theology is taking the place of *a'priori* reasoning."

Boston Courier: "A plea is made for a Christianity that shall be based on and in accordance with the accepted discoveries of Modern Science."

The Life Magazine: "'Life' trusts it will be inaugurated as a text-book and become an educator in the field of religious psychology."

Lincoln University, DR. W. H. JOHNSON: "The love the author finely describes on pages 44, 45, was so great as to transcend the ordinary laws of mental and nervous action."

Harvard University, PROF. WILLIAM JAMES: "Use it if you can," viz., Prof. James' "Energies of Men," in throwing light on "The Nervous System of Jesus."

Haverford College, DR. RUFUS JONES: "I have read it with much interest and express my appreciation of it."

Swarthmore College, PRES. JOSEPH SWAIN: "I shall see that the announcements of the book are placed on the Bulletin board."

Phrenological Era: "Emphasizes the importance of a knowledge of Science in connection with that of Scripture."

The North American, Phila., Pa., LEIGH MITCHELL HODGES: "The author has done a unique piece of work."

First National Bank, PRES. L. H. PIEHN, Iowa, (Nora Springs:) "It is a great work."

Prof. Caesare Lombroso: "An author of great erudition and powerful intuition."

New York "Bookseller": "The book shows "How the Mind of Jesus acted through His Brain and Five Senses."

Daily Doylestown (Pa.) Republican: "The Mind of Jesus—human or divine—was conditioned to act only through His brain."

Chicago Clinical Medicine, DR. EPSTEIN: "A capital subject at the present age of wild theorizing."

N. Y. Trained Nurse Magazine: "More appropriate than the majority of unprofessional books."

Presidents of Cornell and Columbia Universities are in possession of the book.

Dartmouth College, DR. H. H. HORNE: "Send me Salvarona's 'Mind of the Master.'"

London, Eng., "Health Record": "The book shows the Subconscious action of Mental Forces in Christian Miracles."

Among Others interested in the scientific aspect of "The Mind of Jesus" are Dr. H. E. Winship, editor of the "Journal of Education," Boston. "Medical Standard," Chicago. "Medical Bulletin," Philadelphia. Dr. Luckey, University of Nebraska. Dr. Swift, Washington University, St. Louis. University of Chicago "School Review." Dr. Johnson, University of Arkansas. Editor "Pacific Churchman." Dr. Roak, Kentucky State Normal. Editor "Pacific Unitarian." Hon. Sinji Takahaski, Japanese Consulate, 60 Wall street, N. Y. Editor Denver, Colorado, "Rocky Mountain Educator." Dr. Rufus W. Miller, editor "Heidelberg Teacher," Phila. Sir John Bowring, Pres. British Unitarian Society. Members of the "Progressive Union," New Orleans. Dr. Paul Carus, editor of "Monist." Editors of "Education," Boston, Mass., and others.

Illustrated; 12 mo.; 100 pages. Paper, 50c. net. Cloth, Gold Title, $1.25 net, by mail. Postage 5c. Publishers' Trade pap. 42c.

HENRY G. WALTERS. PUBLISHER. LANGHORNE. BUCKS CO., PA.

Digitized by Google

Digitized by Google

INTRODUCTION

to

"The Mind of the Master or The Nervous System of Jesus"

by

THE RT. REV'D LORD ARCHBISHOP OF *APRIORI METAPHYSICS*

Palace of Dogmatic and Idealistic Theology,
Tibet, Bod, China,
Central Asia.

This book is of incalculable value because of the position it takes in respect to Our Blessed Lord; and the book should be circulated by the money of every devout soul in America. There is, in my mind, a great harm done to our Denominationalism, by proving that Holy and Divine Ideas may be discovered by PRAYERFUL INDUCTIVE PSYCHOLOGICAL SCIENCE, as well as by the Inspirations of the Founders of Our Denomination. As Our Blessed Lord is the Almighty it would be unconsciously, yet sinfully sacreligious, to hint that the Humble Laws of Human Anatomy, or the Human Mind had anything whatever to do with His Divine Mission to Man. Therefore, to say that Our Holy and Dear Lord was actually humbled to the possession of a Human Body, Organs of Human Anatomy, a Human Brain, Five Human Senses, and a Human Nervous System, has a tendency to throw irreverence on the idea of Our Blessed Lord as the Almighty, and to destroy public faith in the miracles of Our Denomination; which miracles should always remain mysterious, unexplained and unintelligible. This is necessary for three reasons. First, to keep the Christian Miracles from becoming coarse and vulgar by lifting them into the Region of Education and Science. Second, to show that the Ideas of Divine Reason, in Miracles, are infinitely beyond the Scientific Comprehension of Man. Third, to socially sustain the absolute authority of the divine ministers of Our Denomination as being the ONLY Men on Earth whose Minds are CAPABLE of interpretiug the meaning of either a miracle, or the Scriptures. Moreover, it is obvious, that, as Our Blessed Lord is the Almighty, it would be a Sin against the Holy Ghost, to suggest that the PSYCHOLOGICAL LAWS of Religious Auto-suggestion, had anything whatsoever to do with His miracles. If there was the slightest grain OF TRUTH in the statement that the Europeans and Americans possessed Minds in the slightest degree CAPABLE of understanding the PSYCHOLOGICAL LAWS of inspiration, as the ministers of denominations can, the case would be different. This, My Introduction of Salvarona's Book is therefore given to the American and European Peoples in Corroboration of the Encyclical of our Brother Pius X, and, at the Vatican, Seventh Month, MCMVII.

First Month MCVIII.
To the European and American Press.

As the author of this book is puzzled to know as to whether the above "Introduction" is *intentional irony* or not, the author must leave it for the reader to decide for himself as to the Archbishop's real meaning. Any reader, after very carefully reading the book, not having sufficient intelligence to grasp either the surface meaning or *intentional irony* of the Archbishop, the author confesses his utter inability to assist him. The point made by the Archbishop is that the Individual *per se* is allowed no Individual Right of Progressive Judgment, or Individual Inspiration, when the Collective Body of a mere Denomination—as a Traditional Denomination—acts as a Dictator or Pluralistic-Pope concerning the Individual Rights of the Judgment of the Individual as such.

Henry Thos Watkins

Digitized by Google

THE NERVOUS SYSTEM

OF

JESUS

BY

SALVARONA

ASSOCIATE OF THE AMERICAN INSTITUTE OF SCIENTIFIC RESEARCH

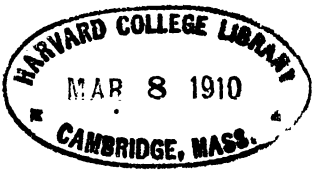
"In modern philosophy there are three great treatises on the Passions, that of Spinoza, that of Hume, and that of Salvarona."—*Philosophical Journal.*

PENNSYLVANIA
LANGHORNE, BUCKS COUNTY
HENRY G. WALTERS
PUBLISHER

50 CENTS

Digitized by Google

~~III. 12187~~
B1 2233.15



President Chas. W. Eliot,
Cambridge

COPYRIGHTED BY
HENRY G. WALTERS
1906.

Digitized by Google

Contents.

INTRODUCTION TO CLERGYMEN.

1. NATURE OF THE NERVOUS FORCES OF JESUS.

2. EMERSON AND MRS. EDDY.

3. ANALYSIS OF THE NERVES OF JESUS.

4. JESUS ON THE WEAKNESS OF LOVE.

5. THE SENSATIONS OF A RELIGIOUS MEDIUM.

Digitized by Google

Digitized by Google

Salvarona's Prelude.

TO the average Baptist, Methodist, Catholic, Episcopalean, or Presbyterian, it may seem strange for the author to assert, in his own scientific way, that he has attempted in this brochure on the "Nervous System of Jesus" to realize the belief of the great Jewish lawgiver: "The eternal God is thy refuge and round thee are the everlasting arms." Nevertheless this brochure is absolutely—in a derivative sense—the positive outcome of the author's worshiping nature; albeit, scientifically expressed. For, in his infancy, and youth, he was christened and confirmed in the Church of England. The author's present view is, that psychology, and not dogmatic theology gives us the surer knowledge of the existence of the Human Soul.

Author's aim in writing his book.

The author believes psychological laws are divinely prescribed laws of spiritual and moral development. To understand these laws is to perceive beneath us the "everlasting arms." No revealed religion can contain anything beyond the psychological expressions of these moral and spiritual laws.

The "Nervous System of Jesus" deals with the laws of

Digitized by Google

religious mental dynamics; or with the science which treats of the subconscious action of mental, moral and nervous forces in their relation to religious miracles. Defining mental force, as that subconscious energy which affects the motion of that transcendental physical substance called "nervous" force, and which in its turn produces activity in the substance of the muscles of the organs of the Senses. The science of mental dynamics deals therefore with the mental and physiological consequences arising from the dynamic relation of that transcendental physical substance called "nervous" force to that of the subconscious psychological forces, which act upon it. This view is my own and original with me. That is, of the dynamic co-relation of subconscious mental action with nervous forces.

The laws of Religious Mental Dynamics.

Definition of Religious Mental Force.

Prof. William James, of Harvard, has kindly sent me his recent presidential address (as president of the American Philosophical Association) on "The Energies of Men," with the suggestion to "use it if you can" in throwing indirect light on "The Nervous System of Jesus." The point—other things equal—of Prof. James' address on "The Energies of Men" (together with that of his "Varieties of Religious Experience") is to show that supposed miraculous powers really have their normal origin in the mental laws of force and nervous motion, which govern

Prof. William James' idea of Religious Mental Force.

Digitized by Google

all higher developed psychological and ethical energies. I have not the space to print Prof. James' 7000 powerful words on "The Energies of Men" in this brochure. In its own way "The Nervous System of Jesus" is also a sequel to a book of mine published in Boston in 1901, on the laws of religious passion, and moral emotion. A work referred to by the following persons and journals, at the dates herein mentioned: Lombroso, September 20, 1901. By Prof. Albion T. Small, of the University of Chicago, August 6, 1901. Prof. Oscar Lovell Triggs, of the University of Chicago, September 22, 1901. Prof. Edward A. Ross, of the University of Nebraska, October 17, 1901. The Academy of France, January, 1902. Prof. Elmer Gates, Smithsonian Institute, September 11, 1901. Prof. Lester F. Ward, LL. D., Columbia University. Prof. William James, LL. D., Harvard University, February 25, 1903. Editor "Medical Times," New York, January, 1902. Dr. Lyman Abbott, Editor "Outlook," New York, January 21, 1902. Boston "Transcript," October 26, 1901. Boston "Globe," July 26, 1901. New York "Journal," November 3, 1901. Boston "Higher Law," January, 1902. "Public Opinion," New York, November 29, 1901. "The Biological Magazine," November, 1901. Boston "Post," November 3, 1901. "Mind," New York, December, 1901. "Arena," New York, December, 1901. "Zion's Herald," November 20,

Lombroso endorses Salvarona.

American Phisophers, and the Press.

Digitized by Google

1901. "Universalist Leader," December 7, 1901. "Boston Ideas," November 30, 1901. Boston "Gazette," January 4. 1902. Boston "Times," January 11, 1902. "The Watchman," January 23, 1902. "Christian Register," August 28, 1902. "Health Culture," New York, February 27, 1903. "Banner of Light," December 28, 1901.

Referring to the book on the laws of religious passion Lombroso, September 20, 1901, pronounced it "a work of powerful erudition and great intuition," adding that he "wished he had inspired it." Prof William James, of Harvard, accepted its general principle, and said its extraordinary merit was due to "its copiousness of human insight and content in the way of fact and reference."

The Author's former book on Religious Desire and Emotion.

I trust that this brochure on the "Nervous System of Jesus" may show that it is the work of the philosopher to explain the operations of religious subconsciousness in co-relation with the principles of nervous dynamics, particularly in reference to cures of religious auto-suggestion, or in such inspirations, as Mohamet's, Mary Baker Eddy's or Dowie's.

The study of religious and inspirational psychology and subconscious mental science, are the only educational, experimental paths to a knowledge of the actual existence of the Soul of Man. And yet if we consult the studies of the 400 Religious Colleges of America, we see that the

Clergymen should be Religious Psychologists.

Digitized by Google

study of the experimental aspects of religious psychology is treated with contemptuous silence and ignorance. Among the clergymen in New York at the head of Religious Colleges are Rev. D. W. Hearn, S. J.; Rev. Brother Edward, F. S. C.; Rev. John Collins, S. J. In Philadelphia is the Rev. R. E. Thompson, S. T. D. Within the limits of Pennsylvania such Religious Colleges are to be found at Allentown, Beatty, Beaver, Beaver Falls, Bethlehem, Carlisle, Collegeville, Easton, Gettysburg, Meadville and Grove City. Ask their college presidents if the above institutions pay any attention to the study of Religious Psychology? Among them are Rev. J. W. A. Haas, D. D.; Rev. Arthur Staples, Rev. W. P. Johnston, D. D.; Rev. Aug. Schults, L H. D; Rev. G. E. Reed, LL. D.; Rev D W Ebbert, D. D.; Rev. Ethelbert D. Warfield, LL. D.; Rev. I. C. Ketler, Ph. D.; Rev. Samuel G. Hefelbower, A. M; Rev. J. S. Stahr, Ph. D.; Rev. Isaac N. Rendall, D. D.; Rev. William H. Crawford, D. D., and others. Write to any of the above and ask them if their colleges ever study any of the experimental aspects of Religious Psychology? From Pennsylvania pass to Massachusetts. Here are such college presidents as Rev. Henry Hopkins, D. D.; Rev. Samuel H. Lee, A. M.; Rev. W. E. Huntingdon, Ph D.; and the Rev. William Gannon, S. J., representing Boston, Springfield, Amherst, Williamstown. In and about

Religious Colleges are ignorant of Religious Psychology.

Religious College Presidents of Pennsylvania

Digitized by Google

Chicago in the state of Illinois, are Religious Colleges, whose ignorance concerning these vital psychological studies, is simply shameful. And yet in Illinois are such college presidents as Rev. E. M. Smith, of the Illinois Wesleyan University; Rev. M. J. Marsile, C. S. V.; Rev. Fred L. Sigmund; Rev. J. Dumbach, S. J.; Rev. John Kruszynski, C. R.; Rev. Daniel Irion; Rev. J. A. Leavitt, D. D.; Rev. Thomas McClelland.

Chicago and the Methodists.

These Religious Colleges are as criminally neglectful of these psychological studies as are the Quaker colleges of Swarthmore and Haverford, near Philadelphia. Analyze the studies of such Baptist colleges as the Atlanta Baptist College; the Central Baptist College; Kentucky University; or Hiram College, Ohio. Do we find the following gentlemen, as presidents of these colleges, enthusiastic concerning studies in Religious Psychology: Rev. Burris A. Jenkins, A. M. B. D.; Rev. W. W. Rivers, A. M; or the Rev. Geo. Sale, A. M.? Take up the catalogues of the Methodists, of the Iowa Wesleyan University; Kansas Wesleyan University; Central Wesleyan College of Mo.; the Ohio Wesleyan University, or the Nebraska Wesleyan University. Connected with these are such men as Rev. E. W .Andrews, LL. D.; Rev. D. W. C. Huntington, LL. D., and others. Why is it, the layman naturally asks, that—in a psychological sense—none of

The Baptist Religious Colleges.

Digitized by Google

these institutions care anything psychologically for a man's soul? Is it any wonder that the people become the victims of such religious psychological fanaticisms as Dowieism, when the foregoing institutions pay little or no regard to education along the lines of religious psychology?

No Church cares Psychologically for the Human Soul.

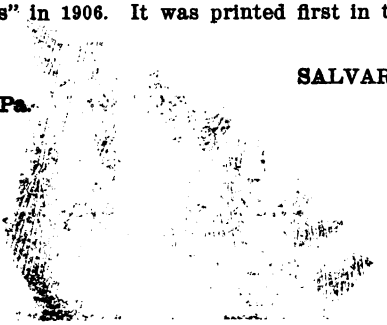
It would certainly do no harm if it did no good for us to assist in working for the general unity of Christianity, by founding such chairs of religious philosophy, as shall teach the fact that the religious psychology of Christianity is a thing immeasurably grander in its scientific scope, than the unconsciously selfish limits of our own denominationalism, or, the lugubrious mental boundaries of our old interpretation of the New Testament.

Interpretation is essentially Progressive and Developmentary

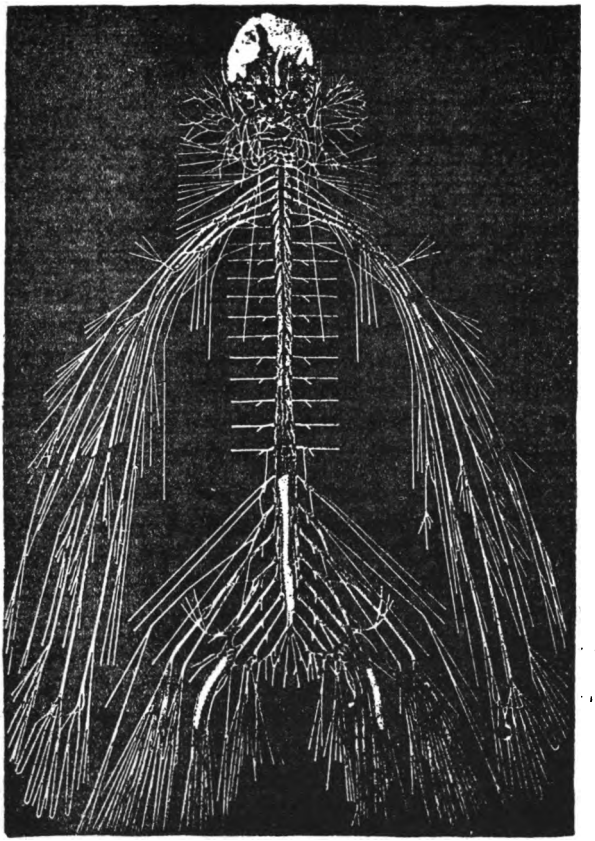
Some parts of this brochure appeared in the Massachusetts "Nautilus" in 1906. It was printed first in this book form in 1907.

SALVARONA

Langhorne, Pa.



Digitized by Google



Lines of Nervous Forces in the Body of Jesus.

The lines of the nerves around which the dynamic substance of the nervous forces circulated to move the muscles of the **Eyes, Lips, Hands, Arms, Legs, and organs** in the upper part of the body of **Jesus.** It illustrates the general space covered by the dynamic motions of his nervous forces when moved by his **Will, Emotions and Ideas.** The nerve lines are from the nerve skeleton in **Philadelphia.**

Digitized by Google

The Nature of the Nervous Forces of Jesus.

CHAPTER I.

IF the inexorable spiritual scorn for culture, science, education, and technical knowledge on the part of certain Christian churches continue, and become universal, it must eventually mean a return to the rudest superstitions and the effete religious myths of savages. Continued denial of the reality of sensible presentations, continued denial of the educational reality of sensible existence, continued despair of the spiritual utility of the human mind, continued despair of the use of reason in religious matters, continued denial of the trustworthiness of empirical knowledge, simply means that Christianity—as the religion of America—will vanish from the face of the earth, like the antique religions of the Graeco-Roman civilization. Christianity can no longer trust to medieval spiritual romance, to the poetry and faith of dogma, to the splendors of aesthetic mystery. The social, literary, and artistic triumphs of Christianity have been due to the magnificence of her armies, the glories of her humanitarianism, the spiritual iridescence of her faith, and the inexorableness of her creeds. Only a brave acceptance of the scientific method

Christianity must assume a scientific attitude.

The Triumphs of Christianity.

Digitized by Google

can save Christianity from the fate of Neo-platonism. The day of religious science has dawned! And yonder sign in the sky of civilization foretells, that, for Christianity, the most poetic and romantic of all religions, to continue her power on earth, she must adopt the scientific method. Because the church has unwearyingly neglected the scientific method, fanaticisms are springing up everywhere with more than tropical luxuriance and splendor. The scientific rehabilitation of Christianity is the need of the hour.

Religious Fanaticisms the result of Unscientific Methods.

The miraculous therapeutics of Jesus are strictly a deep problem in the mechanics of nervous substance, force and motion; if we consider them from the psycho-physiological, human standpoint of the personality of Jesus.

That is, it is a problem concerning the laws of force and motion controlling the operations of a definite dynamic transcendental substance called "nervous" force, and upon which the motions of the muscles of Jesus depended. The two general principles involved in this view are as follows: First, that certain conditioned elements of the Soul of Jesus, were capable of self-evolving definite, transcendental vibrations in a strictly dynamic sense. Second, that these mental dynamic vibrations, were, in some way, capable of modifying, acting upon, and subduing the vibrations of his "nervous" forces. Of course, it is only by

The Laws of Nervous Force and Motion.

Digitized by Google

experiment, that we can tell whether, (in this action of the Soul on the "nervous" force) we have a maximum of recoil with a minimum of displacement, or a minimum of recoil with a maximum of displacement. All of the mental activities of Jesus would, however, imply a dynamic activity of his Soul on the dynamic, intermediary substance of his "nervous" force.

The Mind acts on the Body through an Intermediary Substance.

It is therefore assumed by me that there is a transcendental-physical substance called "nervous force," on which, states of religious desire, religious emotion, and religious passion can and do produce dynamic physiological effects. Moreover, as the substance of electricity may be directed to move along copper wires and its motions made to perform intelligent mechanical work, so the etheric motor substance of the "nervous" forces in the body may be controlled (by the thoughts, desires and will) as these "nervous" forces move along the nerve wires and are made to do intelligent constructive and destructive work on those tissues with which they are connected. The nerve wires along which the etheric substance of the motor and physiologically constructive "nervous" force run, are from 1-500 to 1-1200 of an inch in diameter; and the rough average rate at which these physiologically cell-constructive "nervous" forces run (from the brain centers of thought, Desire and Will) out to the tissues in the most

Nerve and Mind Wires 1-2000 of an inch in diameter.

Digitized by Google

distant parts of the body as the foot, would be about 100 feet per second.

The etheric substance of the "nervous" force is therefore by me believed to be constructively dynamic in its nature, and capable of receiving impact and pressure, by modes of dynamic Thought, Desire and Will. As the vaporous substance of steam may press against the solid substance of the piston and move it, so I believe the transcendental substance of the Soul—through the Will—dynamically acts on the etheric substance of the "nervous" force, and modifies its constructive physiological motions, when passing along the distant conducting nerve fibres, to the solid substance of the tissues. Moreover, it is believed by me, that (whether dreaming or awake) this dynamic, physiologically-constructive, etheric substance of the "nervous" forces, is being uninterruptedly acted upon (by the transcendental substance of my own Soul) through certain dynamic mental laws of Thought, Desire and Will. This explains the nature of the connection between the Mind and the Nervous System. It would help us to a far less fanatical view of religious facts—and enthusiastically serve to create a more profound scientific and educational interest in the Humanity of Jesus— if our churches were morally brave enough to insist on something like the following view, namely: That the nervous forces of Jesus

Nervous Force is automatically constructive in cell repair.

The Soul never Sleeps.

The Humanity of Jesus is a physiological study.

Digitized by Google

were established physiological constructive laws existing within the body of Jesus. That the Humanity of Jesus—to be Human at all—was conditioned to comply with the physiological conditions of that Humanity. That among these conditions to be complied with were the laws of his own nervous system. Moreover, that these nervous laws of force and motion, were divinely prescribed to be gradually developed in the human race, by that Fatherly and First Superior Mind of the Universe, who permitted the possibility of the development of the human race. Hence as a consequence of this, Jesus was conditioned to comply with the requirements of these prescribed nervous laws. Thus, nervous means, were the means, through which the Human Mind of Jesus was temporally conditioned to act. Take away these nervous intermediary etheric constructive nerve means and the Human Mind of Jesus could not have acted rationally in the only way in which the human mind can and does act. Thus, all his Intellectual life, the life of his Five Senses, the life of his Emotions, depended upon his possession of a nervous system. According to this view, Jesus had no more power to express divine or human parables—apart from his brain or the nervous organ through which conditions he did his thinking—than he had the power to walk without legs or chew without teeth. To do (mentally) his life-work Jesus had

Jesus was conditioned to comply with Nervous Laws.

The Mind of Jesus acted only through his Nerves.

Jesus conditioned to religiously think through his brain.

Digitized by Google

to comply with the conditions of that mental life; and the possibility of these conditions depended upon his being in normal possession of a normal human nervous system. To utter parables was the effect of his Intellectual life. How could he have an intellectual life without a brain? To heal people it was necessary that he should See and Hear the people by means of the nervous organs of his Eyes and Ears. How could he See and Hear without nerves in his Eyes and Ears?

The Five Sense Nerve Organs of Jesus.

Thus the Human Intellectual life of Jesus, and the Perceptive life of his Five Senses, and the Spiritual life of his Sublime Moral Emotions, were relatively and temporally conditioned to express themselves in co-relation with and through the intermediary means of the nerve cells and nerve fibres of his brain in co-relation with the nervous organs of his Sight, Hearing, Touch, Taste and Smell, and also in co-relation with the central brain nervous organs of his Emotions and Desires.

To the physiological effects of the nervous forces of Jesus, therefore, as these nervous forces, awakened, through their Senses the physiological motions of the nervous forces of his patients, religious subconsciousness in therapeutic ways—we must therefore look for the psychical explanation of the "Miracles" of Jesus.

A miraculous cure is both a physiological and a mental effect.

The Nervous Forces of Jesus were therefore those

Digitized by Google

motor causes of his physiological motions, which forces electrically traveling along their transmitting nerve fibres at the rough physiological rate of 100 feet per second were capable of producing two diverse changes in his nature. 1st: changes in mental action as of his Ideas, his feelings of Sense and Emotion and of Will. 2d; changes in Physiological action, as of his nervous muscular or other tissues. Obviously the progress of modern thought is reconstructing for us our concept of a mental therapeutic "miracle." This progress is due to the work mainly of the physiological and psychological scientist. It could not be the work of the faithful orthodox minister. Uniting the Reason with any religious creed is in the moral nature of an intellectual sworn contract. On the part of the clergyman the terms imply that the gentleman should faithfully use and closely limit his Reason to propagate the special limited class of religious ideas advanced by the ecclesiastical body which pays him to advance its interests. If the clergyman therefore expresses a contradictory set of interpretative-ideas of miracles (harmful to the views entertained by his ecclesiastical body) the clergyman has violated the moral nature of his own contract. For the clergyman in intellectually uniting himself with the ecclesiastical body by his contract conferred on the ecclesiastical body an available intellectual, social, moral and relig-

The law of change in Miracles.

Terms of the Clergyman's Contract to Human Progress.

Digitized by Google

ious right to use its authority to decide the intellectual limits of the exercise of his own Reason. Thus the moral duty of seeking progress (in the interpretation of certain classes of therapeutic "miracles") becomes the work of the physiological and psychological scientist.

Religious Progress depends on the Religious Scientist.

In reverently attempting a special technical analysis of the Nature of the Nervous Forces of Jesus in relation to certain of his miracles, the primary question is this, viz: Was the motor power of the nervous force of Jesus or those of his patients capable of producing such therapeutic and "miraculous" effects?

This view implies that the nervous forces of the subconscious life of those he cured were allied to other centres of the spinal cord in addition to the brain. But that such subconscious forces were capable of being started into energizing motion by Religious Suggestions, acting through the nerve (Sense) centres of the brain. This view implies therefore, that Religious Suggestion acts through the subsidiary laws of nervous forces and motions in changing diseased tissue to health. That nervous force and motion is acted upon by psychological force and motion, i. e., Mind; and that the nervous forces and motions when thus acted upon by the superior forces of Mind;—or Soul—then obey and change the position of the molecules of diseased tissues. Nervous forces are

Jesus awakened the Subconscious Mental Forces of his patient.

Subconscious Mental Forces act on the Nerves.

Digitized by Google

shown to be gangs of laborers building up health with health bricks furnished by the Mind.

The ultimate question then, of course, is this, viz: Do the nervous motions of the nervous forces (when acting on the tissues with which their conducting nerve fibres are connected) possess the power to change the nature, form and position of the molecules of a diseased tissue? For to alter the nature of the molecules of a tissue is to entirely alter the diseased nature of the tissue itself. Whether in the body of Jesus or in the bodies of those he cured, according to this view, a nervous force must be capable—when directed by a Suggestion—of doing mechanical work within the limits of the human body. And if the nervous forces do accomplish this therapeutic mechanical work—at the direction of Religious Suggestion—then the cures of Jesus were not in the old sense "miraculous." So that whether it be in the body of Jesus himself, or in the bodies of those he cured, a nervous force must show its capacity to do mechanical work. And the nervous force proves that it can and does accomplish this mechanical work by producing changes in the nature and form of the molecules of diseased tissues. The nature of the nervous forces in the bodies of the patients of Jesus—in producing changes in their diseased tissues—is therefore to be measured by the nature of the

Nervous Forces alter the nature of diseased molecules.

Nervous Forces do mechanical physiological work in the body.

Digitized by Google

mechanical work done by them. Thus for the nervous forces to do mechanical work they must be shown capable of exercising the power of overcoming diseased mechanical resistance. Let us assume roughly that (within the brain of Jesus, and those he cured) there existed a minimum of 800,000,000 nerve cells—to say nothing of those in the subconscious regions of the spinal cord— capable of generating these mechanical nervous cell-constructive working forces, possessing their own laws of unerring physiological motion, in their relations to the muscular and other tissues of the body. And that the cell-constructive motions of these nervous forces were capable of being relatively directed by Religious Suggestion, as I believe they were. Then the nervous forces of the patients of Jesus would have shown their mechanical power to overcome diseased mechanical resistance; by changing the diseased nature of the physiological mechanical resistance, into the nature of normal healthy tissue. As electric substances, forces and motions vibrate along electric wires so constructive and reconstructive nervous substances, forces and motions vibrated and circulated along the nerve wires, within the bodies of the patients of Jesus. These nerve conducting wires (of nervous force—conducting vital reconstructive power to their diseased tissues)—varying in diameter from 1-500 to 1-1200

800,000,000 nerve cells in the brain of Jesus.

Digitized by Google

of an inch. According to general scientific estimates the amount of moving cell-constructive nervous force, running along these nerve conducting wires, carrying their constructive work to tissues within the body of one of the patients of Jesus in one day, would be sufficient—if it could be mechanically controlled by psychological direction—of lifting a patient of 140 pounds from a valley in Switzerland to one of the chief peaks of the North Swiss Alp Mountains. Or 10,000 feet in the air. And this would be simply utilizing for one day the power generated by the nervous forces of one patient in normally contracting his heart 60 times per minute, his diaphragm 15 times per minute, and the daily muscular motion of his intestinal canal for 24 hours. So that the entire mass of the nervous substance in the body of Jesus—or of one of his patients—would be a means of representing to us the work-in capacity of the operating mechanical nervous forces available for therapeutic purposes. The ratio of the mass of brain matter in one of the patients of Jesus might be roughly conjectured to be about 1 to 186. There would thus be a ratio of 1 to 186 percentage of the matter of the patient's body, unwearyingly engaged in expressing that ratio of available, directing nervous force and motion. And therefore capable of being modified by the mental activity of the Religious Suggestions of Jesus; and in

Nerve Wires conduct the currents of healing power.

Dynamic power generated by the Nervous Forces.

The Brain an engine of Nervous Force.

Digitized by Google

a therapeutic sense. We are, of course, wholly unable to study the Nervous Forces of Jesus—or the laws governing the motions of the nervous forces of those he cured—unless we have some broad, general idea of how these laws of force act (as an interacting and interesting and inter-relating system of nervous forces and motions) when exerting their mechanical energies upon the muscular and other tissues of the body. So that with respect to the Nervous System of Jesus—considered mechanically—I understand that all its parts possessed one, and the same elementary dynamic property, namely, the means for expressing the dynamic operations of a system of transcendental and intermediary cell-constructive physical substances; and whose natures we vaguely define as "nervous" forces and motions. The nature of this nervous force not necessarily being of the nature of nervous "matter" at all; but it is unalterably conditioned—whatever its transcendental physical nature may be—to only act along the physiological "matter" of the conducting fibres of the nerves. Just as electricity—though not of the same nature as copper—may be conditioned to act along a copper wire. In describing this intermediary system of cell-constructive forces and motions—which exists between Mind and solid physiological "matter"—we are condemned by our unavoidable scientific ignorance to the use of the

How Nerve Force acts on muscles and tissues.

Nervous Forces circulate along the Nerve Wires of the Body.

Digitized by Google

words "nervous force;" as we are at present unable to define the transcendental nature of its substance. The complex unity of the Mind of Jesus is therefore understood by me to have acted through this intermediary system of his nervous forces. The words 'co-relation with' may be substituted for the word "through" if considered desirable. I have used the word "intermediary" in the sense that his Will and Mind did act—in some transcendental dynamic sense—on the substance, whose activities we define as "nervous" forces and motions. Presupposing that—for some reason—his Will and Mind could not have acted on any other form of physiological "matter" per se; according to the view of Descartes. But that the Mind and Will of Jesus was conditioned to only act on his own body through that transcendental substance which we have named "nervous" force. Acting through which the Mind may not merely act on its own nervous physiological "matter," but—within certain limits—the Mind may cause certain diseased groups of the molecules (constituting the physiological "matter" of the body) to relatively change their diseased nature forms and positions.

Nervous Force an intermediary transcendental physical substance.

The Mind can dynamically act upon the Nervous Forces.

Digitized by Google

Emerson's Essays and "Science and Health."

CHAPTER II.

The statement that "Christian Science" had its origin in the Essays of Emerson, is a poor compliment to Emerson. Let us glance at some of the contrasting thoughts:

	Emerson.	Eddy.	
Dualism of Emerson and the Monism of "Christian Science."	Compensation (op. cit. p. 53.) "An inevitable dualism bisects nature." "The world is thus dual. So is every one of its parts." "Everything has two sides, a good and an evil." "Dualism underlies the nature and condition of man."	Science and Health (op. cit. page 492) "God is Mind, and God is all, hence all is Mind." "If Mind is within and without . . . then all is Mind," 257. "All is Mind and that Mind is God," 375. "In fact, all is Mind." 371.	"Christian Science" is Idealistic Pantheism.
	"History (op. cit. p. 1.) "Of this Universal Mind each individual man is one more incarnation."	Science and Health (op. cit. p. 284) "It is not rational to say that Mind is infinite; but dwells in finiteness."	
	"Who hath access to this Universal Mind is a party to all that is or can be done."	"Infinite can never be in man."	
	"Within man is the Soul	S. and H., p. 116 "Infinite mind and a finite form do not; cannot coalesce."	

Digitized by Google

of the whole." Oversoul (op. cit. p. 144.)

History (op. cit. p. 1.) "There is one mind common to all individual men."

History (op. cit. p. 1.) "Of the works of this mind history is the record."

To say all is Mind is Idealistic Pantheism.

"Oversoul (op. cit. p. 147.) "One form of divine teaching is the incarnation of the Spirit in a form—in forms like my own."

History (op. cit. p. 1.) "The whole of history is in one man."

Self-reliance (op. cit. p. 1.) "To believe your own thought; to believe that what is true for you in your private heart is true for all men—that is genius."

To say all is Matter is Materialistic Pantheism.

Self-reliance (op. cit. p. 1.) "Speak your latent conviction and it shall be the universal sense."

Self-reliance (op. cit. p. 1.) "A man should learn to detect and watch that gleam of light which flashes across

Science and Health (op. cit. p. 587 "The belief that infinite mind is in finite forms," is "mythology," viz., Polytheism, Gods .

Science and Health (op. cit. p. 190) "Neither a mortal mind nor the Immortal Mind is found in brain."

Science and Health (op. cit. p. 286) "The temporal and material are not then creations of Spirit."

Science and Health (op. cit. 477) "Man is not a material habitation for Spirit."

Science and Health (op. cit. p. 70.) "The testimony of the Corporeal Senses cannot inform us what is real and what is delusive. But the revelations of Christian Science unlock the treasures of truth."

S. and H. (op. cit. p. 260.) "The conceptions of mortal, erring thought must give way."

S. and H. p. 62 "Let no mortal interfere with God's

Digitized by Google

his mind from within more than the lustre of the firmament of bards and sages."

Self-reliance (op. cit. p. 1.) "The highest merit we ascribe to Moses, Plato and Milton, is that they sat at naught books and traditions, and spoke, not what men, but what they thought."

Self-reliance (op. cit. p. 36.) "We lie in the lap of immense intelligence which makes us organs of its activity, and receivers of its truth."

Dualism is the Teaching of the Bible.

Compensation (p. 53) "An inevitable dualism bisects nature. So that each thing is a half and suggests another thing to make it whole. As spirit, matter man, woman; subjective, objective; in, out; upper, under; motion, rest; yea, nay."

Compensation, (p. 53) "Whilst the world is thus dual, so is everyone of the parts. . . . The same government by thrusting in the laws of erring human concepts."

"Christian Science" is the foe of Physical Science.

S. and H. p. 273. "Deductions from material hypotheses are not scientific." "Such so-called Scientists will strain out gnats; while they swallow the camels of bigoted pedantry."

S. and H. p. 144. "The various mortal beliefs formulated in human philosophy, physiology, hygiene, are mainly predicated of matter."

S. and H. p. 269. "From first to last the supposed coexistence of mind and matter, and the mingling of good and evil have resulted from the philosophy of the serpent."

S. and H. (p. 492) "The conservative theory so long believed is that there are two factors, matter and mind, uniting on some impossible basis."

S. and H. (p. 492) "God

Digitized by Google

dualism underlies the nature and condition of man." Compensation, (p. 57). "The Greeks called Jupiter Supreme Mind. But having traditionally ascribed to Him many base actions, they involuntarily make amends to Reason by tying up the hands of so base a God."

is Mind, and God is All." Infinite Mind made All and includes All." p. 206. "All is Infinite Mind." p. 468, "All must be Mind." p. 551, "God is All, and He is Mind." p. 523.

"Christian Science," and the "New Thought" did not get their Pantheistic Therapeutic Idealism therefore from Emerson. On the other hand "Christian Science" and "New Thought" originated from a philosophy of Life and disease developed by Phineas Parkhurst Quimby of Belfast, Maine, in 1859. This village philosopher taught Mrs. Eddy his "Science of Health," the "Science of Christ," and "Christian Science." Quimby's philosophy on the other hand was the logical outcome of three factors: 1st. The Bible. 2nd. The "Inner" subjective view of the "Christ" of the Quakers. 3rd. Of the Philosophers, and their idea of the immanance of God. On comparing the views of Quakers and the New Thoughters we find them alike in the following particulars. But neither in the Religious Colleges of the Friends, or Quakers, are there any chairs of Psychology devoted to the explanation of

"Christian Science" and Phineas Parkhurst Quimby.

Quakers, Philosophers, "Christian Scientists" and "New Thoughters."

Digitized by Google

any of the phases of Religious Psychology. Psychologically, they have no more concern for the strictly mental studies of the Soul of Man, than the Catholics. Though the paper on which this brochure is printed came indirectly through Jos. S. Walton, of the Quaker George School, Pa.

Both bodies believe in the "inner light; both are opposed to war; both bodies entertain a steady and uncompromising opposition to all forms of ecclesiasticism; both believe in the widest toleration of religious belief; both believe that the human being is individually responsible to his God for his acts; neither body recognizes an ecclesiastical head—in this the New Thoughter differs wholly from the Christian Eddyite.

The Quakers and divine therapeutic power.

The principal difference between the Friends or Quakers, and the New Thoughter is in the profounder faith of the latter, in the power of Christian Suggestion to act as a divine therapeutic power in the cure of sin and disease. That is, the Friend or Quaker does not teach that the Christ within the man overcomes disease or sickness. The inner Christ may help the Friend or Quaker to overcome other forms of trial; or to do other forms of divine work for man; but the inner Christ within man is not regarded as helping to allay bodily suffering or disease, through any form of Christian Suggestion. The simplicity of dress among the Friends is to be greatly commended.

New Thought versus Theistic Evolution.

Digitized by Google

The New Thoughter is a Theistic Evolutionist, viewing evolution as a divine law of the universe.

The Friends or Quaker movement originated with George Fox, in England, 269 years ago. Let us compare their teachings—The Quakers and the New Thoughters, Philosophers, and certain Bible verses:

General Bible Thought	Classic Metaphysician	Religious Teacher	
1	1	1	
"Let us—Elohim—make Man after our Mind and Likeness."	The mind of man "must implicitly contain the meaning the universe within itself."	"If Christ be felt within; there's the Soul's Bishop." —Geo. Fox; the Quaker.	
2	2	2	
"Worship the Lord of yourself as your God—thy Lord thy God—and only his perfection shalt thou serve."	"A greater self reliance, a new respect for the divinity in man must work a revolution." —Ralph Waldo Emerson.	"The woman that lost the piece of silver was seeking it without. But when the candle was lighted, and the house swept, she found it in her own house."—Geo. Fox; the Quaker.	The Pennsylvania Quaker's idea.
3	3	3	
"The Spirit of Man is the candle of the Lord, searching all the inward parts."	"Spirit means Mental Ego. The Ego of Man is the eternal universal reason. It is the sole reality." — Fichte, an illustrious German philosopher.	"The second man is the Lord from Heaven. And his body is a glorious body. And he is the heavenly spiritual man."—Geo. Fox; the Quaker.	The Friends emphasize the subjective aspects.

Digitized by Google

4 "The first man was made a Living Soul, the second man a quickening spirit."	4 "The transference of mental states to physical processes is a conquering achievement." — Prof. Ladd, of Yale.	4 "So having a light from Him by whom the world was made wait in the light to receive power."— George Fox; the Quaker.	The philosophers all treat Religion subjectively; or psychologically.
5 "Born not of blood; nor of the will of the flesh; nor of the will of man; but of God."	5 "All have their origin in the absolute necessity of a single primal being—God." — Kant, the greatest philosopher of the 18th century.	5 "Our life is a divine infoldment and a human unfoldment. The Christ within shows us the Father. I now behold my own ideal." — Henry Wood; New Thoughter.	
6 "After God's mind shaped he him."	6 Absolute knowledge is "the spirit" —of man—"knowing itself as spirit." —Hegel, one of the German philosophers.	6 "By seeing the perfect ideal in everyone, I thereby help it into actuality and expression."— Henry Wood; New Thoughter.	The Ideal psychological is the spiritual.
7 "The Lord God Almighty, and the Lamb are the temple of it," i. e., of the human body.	7 "The soul commands, the body serves; therefore the soul is akin to the divine."—Socrates.	7 "The Sanctuary of Soul is the Holy of Holies; the trysting place of divine and human. It is the manger where the Christ consciousness comes to birth." — Henry Wood; New Thoughter	

Digitized by Google

Friend, or Quaker's View	Classic Metaphysicians Views	New Thoughter's View	
1	1	1	
"It is necessary to believe in one God as the creator of all material things; and the Father of all spiritual life."—John J. Cornell.	"Metaphysic is the Science of God; of the principles presupposed in all being and knowing."—Aristotle.	"We do not need things, but we need God. To the God—consciousness is added everything needful."—Henry Wood.	**Aristotle and Leibnitz took the Quaker view.**
2	2	2	
"The Friends view of the immediate revelation of the law or will of God to each individual soul, through the direct communion of the soul with Him, gives the advantage of its being pure."—John J. Cornell.	"All knowledge is implicit in the soul"—Leibnitz.	"Know ye not that your body is a temple of the Holy Ghost which is in you? Its inner court is the banqueting house of the divine and the human."—Henry Wood	
3	3	3	
"Recognizing no ecclesiastical head from whom the directions as to what to believe, or what is to be done, save the Christ within, as the witness for God, in the direction of our lives."—John J. Cornell.	"In self-consciousness God is present as the basis of the unity of our nature."—Schleiermacher, the philosopher.	"I am awake to my own divinity—nonresistance is a divine law."—Henry Wood.	

Digitized by Google

4

"He sends to each human soul the Word, or Son, or Christ, or Grace, as the medium through which to unfold His directions." — John J. Cornell.

4

"There must be recognized in God, a basis containing in itself the impulse to externalization." —Schelling.

4

"The Christ represents the universal and external divine sonship—the highest possible inner consciousness." — Henry Wood.

Our inner Consciousness is a divinity.

Prof. James has said that "the demand for 'New Thought' literature is great enough for insincere stuff mechanically produced for the market." The masses have no understanding of technical analytical specialisms, the heroic principle that moved Spinoza and Descartes to become so sublimely analytically interested in their studies for Truth, that, for long periods, they earned only a few cents a day—for this principle there is not the slightest respect. "Financial Success," the motto of Wall Street is the motto. Thus, as Prof. James intimates, here and there—as with every other religious people—is to be found the publisher, who, is in no sense, an enlightened, educational, technical guide; but who, on the other hand—for Wall Street motives—is a mere religious business, literary caterer. Obviously, the best way to treat such conditions, is in the roughest, most crude style of the popular burlesque ballad. Not in the grave, dignified language, suited to profound disquisition, or scholarly

A fierce Commercial competitive publishing in the "New Thought"

Digitized by Google

analysis. Occasionally a New Thought "Summer School" may be found, actuated by the same Wall Street motive. I have tried vaguely to illustrate this, in the rough, crude style of the current popular burlesque ballad. Laughter and ridicule accomplish more good, than serious rebuke, or fits of disgust, and moral indignation. We must descend to meet such New Thought conditions on their own ludicrous, unworthy plane. I have written the following Farm ballad to illustrate what I mean.

Money Getting taught as a Religious and moral duty.

OUR SCIENCE SCHOOL ON THE FARM

Ma, t'prove her wonderful power, t'help along th' Human Race,
Has started a Science School, a runnin' quite lively on th' place;
'N' t' kill out Sin, 'n' Misery, 'n' all our Sufferin' moods,
She's fixed a combination of very Nat'ral foods.

Ma has Classes timed for Cookin', 'n' how t' play th' horn,
'N', Classes a paintin' pictur's of Sheep that ain't been shorn;
Classes singin' Soprano, with notes as soft as cream,
'N' all th' Boston things, that make our farm a fairy dream.

T' get her program printed she traded a Pullet, 'n' Hen;
'N' our Editor, he writ somethin' t' encourage her with his pen;

Digitized by Google

She has lecturers from New York, 'n' a singer from Kalamazoo;
'N' th' Hindu's here from India, a goin' t' see it through!

She's got a Woman here from Georgy or some place beyond th' Moon,
Teachin' how t' make rag carpets that will fit in ev'ry room.
Pa, he's takin' lessons on how t' keep his sense 'n' poise,
'N' work up mental stillness, when the're all a makin' noise.

Th' Money's just pourin' in, 'n' everybody's gay,
Thar' Health is guaranteed 'em, 'n' Success 'as come t' stay;
Our farm 'as changed t' Paradise since all th' Classes come
'N' everybody's Happy, swimmin' in Peace 'n' Joy, 'n' Fun.

That's a man here from Chicagy, teachin' how t' magnetize'
With Breathin's for all Healers, that air apt t' git too wise;
We've got a Widdy Theosophist, so full of flirting wiles;
That she gits her Karma twisted up every time she smiles.

An Astrologist, jist yesterday, got a fixin' of our Ma's birth,
'N' said that a special Star was then a blessin' th' waitin' Earth;
'N', that, if she keeps a goin' as well as she started then,
She'll finally turn New Hampshire into th' New Jerusalem!

We cure Disease both now 'n' forever, 'n' we make you a big Success;

Digitized by Google

For every Human is put here t' Laugh, 'n', be Happy 'n' Bless;
So if you have any Sin, or Sorrow, or, find that your Money burns,
Don't give up in Despair, my friend, but write t' Ma for terms.

If a Tent on th' ground, a place in th' Barn is th' best you can afford,
'N' you wouldn't mind Hash in fly time, or Breathing Classes with Board;
Ma can fix you a Season ticket for a hundred 'n' twentyfive,
Or a monthly ticket for Sixty, just t' show how You can thrive!

Ma gave a fine talk t' th' Teachers; 'n', they praised her figures of speech
'Cause th' way she talked of Healin' came right t' thar' Mental reach
Season your 'Taters of Healing, says she, with the Salt 'n' th' Pepper of Truth;
But don't grate your Cheese of perfection on th' Pumpkins of Overgrown Youth.

Flavor your Soup of Suggestion with a garnishing made out of Joy;
Then, when Peelin' th' Onions of Trouble, th' smarting can never annoy;
Boil all your Notions quite tender, 'n' cut up your Slices of Thought,

Digitized by Google

'N' Sarve with th' Drawn Butter of Laughter, when caught in a Sin, or a draught.

When the young Beets that grow in your Garden ain't had time t' catch on t' th' Truth,
Throw thar' Faults in the Stew Pan of Folly, 'n' sarve 'em up with th' Gravy of Youth.
Experience makes a good salad, when it's dressed accordin' t' taste;
Thar's nothing that grows in Life's garden that's expected t' go t' waste.

I tell you, my Ma is a corker, 'n' can lecture t' beat th' band,
When them Allopath doctors hear her, they jist don't know where they stand;
For, next to being Bible perfect, by obeying its every rule;
Is learning the deeper wisdom that comes of being a fool.

Ma says that th' Mushrooms of Sin that grow in our Pastures of Life,
Should be cooked over th' Clear Fire of Pain in a Wire Gridiron of Strife;
Then season 'em after they're done with th' Melted Butter of Love,
'N' sarve 'em up with a little sweet cream as a dish for th' Angels above.

Pa is showin' a marked improvement in Concentration, 'n' Hope,

Digitized by Google

Though his Religion ain't got so far along but what it still needs Soap;
For next t' Mental Suggestions, 'n' a Bank on which which t' lean,
Is knowin' when t' change your socks, 'n' the power o' being clean.

T' keep our Butter from melting we jist lower it in th' well,
Ma's got a Cookery manual, 'n' th' Help knows how to spell;
We've Baked Beans al'ars for breakfast, 'n' Shelled for dinner 'n' tea;
'N' String Beans al'ars for luncheon, or some Dried Beans jist as free!

I give instructions in Milking, 'n' Ploughin' to such as may desire,
'N' how to grow Domestic Harmony when both th' parties tire.
We've a class of Incompatibles that's trying brown sauce with cream;
For the p*th from Anger t' Kisses has only a step between.

Ma's receipt for Married Comfort is t' never Pepper your Woes,
But t' fry 'em down in Butter, 'n' t' take Life as it goes;
Never chop your Troubles fine, or moisten 'em with Sour Milk;
'N' never parboil your Wedding Dress, if you want t' save th' Silk.

Digitized by Google

OF THE FRIENDS' OR QUAKERS' SUMMER SCHOOL AT BRYN MAWR, PA.

Little interest—practically none at all—was taken at its last session in the spiritual aspects of Religious Psychology. The Soul of Man—as the source of inspiration—is not given any attention. Who were the lecturers for the Bryn Mawr Summer School of 1907? Does American Quakerdom care?

Lecturers for the Bryn Mawr School include Jane Adams, of Hull House, Chicago; Dr. George A. Barton, of Bryn Mawr College; Prof. Julius A. Bewer, of Union Theological Seminary; Prof. Curtis M. Geer, of Hartford Theological Seminary; Dr. Rufus M. Jones, of Haverford College; Xavier Koenig, some time professor in the Sorbonne, at Montaubon, France; Prof. George W. Knox and Prof. Arthur C. McGiffert, of Union Theological Seminary; Prof. Augustus T. Murray, of Leland Stanford, Jr., University; Prof. Elbert Russell, of Earlham College; Isaac Sharpless, president of Haverford College, and Dr. Joseph S. Walton, principal of George School.

Digitized by Google

Analysis of the Senses and Nerves of Jesus.

CHAPTER III.

Jesus possessed a Subconscious Self.

THE religious faith of Jesus as a uniform state of expectation of divine good, implied a subconscious tension of two forces; both of which modified the motions of his conducting nerve fibres in their connections with his tissues, muscles and the circulation of his blood. The psychological force of Jesus, when taking the form, either of religious faith or ethical indignation—was a mental force which compounded itself with a nervous force so that both forces acted along the same conducting line of nerve fiber. These two forces could produce an effect at any point in the direction of their conducting nerve lines; intensity and direction was added to the moving positions of his nervous forces, when compounded with the moving position of his psychological force. As the purpose of the motions of the nervous forces of Jesus was—other things equal—to direct the natural movements of the molecules of his muscles; the purpose of his psychological force, in this special motor sense, was to add intelligent, changing intensity and direction to the motions of his nervous forces, as they moved along their conduct-

His Subconscious Self provided his Psychological Force.

Digitized by Google

ing lines of the nerve fiber in twisted and double curvature paths of motion. The awakened, or subconscious and nascent religious emotions of Jesus, his moral passions, his sublime dominating religious desires regarded —strictly in their nervous motor aspects, were motions of psychological force, possessing special directive thought forms of varying velocity. Therefore, whenever the nervous forces of Jesus were compounded with those classes of his psychological forces—called religious passions, it would have the effect of altering the difference in the time, force and direction of the curves of the motions of his nervous forces. So that he would see the moral and religious point in persons more quickly than other points. As therefore, the strictly moral and religious aspects of persons would make a more profound appeal to his attention, this would have the effect of increasing the action, or rate of the speed of the motion of his nervous forces; therefore of shortening the time of his observation of their persons through his Senses. The religious and ethical life-desire of Jesus gave him a constant, never-sleeping preparedness of concentrated emotional religious attention, which (in its nervous motor phases) would also have the effect of immeasurably increasing the rate of the speed of his Sense-perceptions in answering to the signals of men and women. It would constantly modify the curve

His Psychological Force operated his Nerves.

His Nervous Forces curved with the curvings of the nerve wires all over his body.

The keen Sense-Perception of Jesus.

Digitized by Google

of the nervous force of his Eyes, Ears and Touch. The series of the changing positions of the nervous force of Jesus (as acting in his brain and as subject to the line or nerve-wire of conducting nerve fiber along which his nerve forces moved) would be called the curve of nervous force. With the majority of persons their psychological forces—when compounded with their nervous force changes its current more promptly when signalled through an Electric-Skin Sensation, or one of Sound, than through Light or ordinary Touch. If, therefore, the religious healing telepathy of Jesus was in any indirect or direct way connected with the electric conveyance of telepathic Sound or Electric Skin signals, the following could happen. Take the absent healing of the Centurion's servant. The following table will show the relative time capacity of the Centurion servant to respond—through the healthy reaction of his psychological and nervous forces—to an electric signal of Sound or Touch:

Electric Skin-Sensations of Jesus.

Sound	0.167 sec.
Light	0.222 sec.
Electric skin-sensation	0.201 sec.
Touch-sensations	0.213 sec.

Here then (in the deeper psychological understanding of the Man of Sorrows), as a man of Sense and immeasurable spiritual Emotion do we find the key to his magic,

Digitized by Google

the solution of the problem of his moral fascination, the answer to the question as to why he has captivated the ages. No icily, cold, calculating theologian was Jesus. Man among men—he had the greatest human heart of them all—sufferer among sufferers, he suffered more than all; spiritually emotional, his flesh and blood vibrated with a greater practical, emotional pity and compassion than all. This is why he stands above all men. He did not laugh with men in their Joys, but he wept with them in their Sorrows. He was at one marriage feast, and at many funerals. He came as the Star in the Midnight of Man's Grief; not as a Sun of his Animal Joy. He came to conquer Death, not to add a new zest to the avaricious happiness of low ideals of Life. The human in him was so divine that it reached up to God, and the divinity in him was so human that it reached down to man. Because his emotional, spiritual range was so transcendent, his vast emotional moods urged him to drive the money-changers out of the temple with a whip of cat-o-nine-tails; and to lash the Pharisees with sentences that stung like scorpions. Because his emotional range was so transcendent he wept at the grave of Lazarus—saw his Father watching the fate of the sparrows and became the champion of the defeated souls of the universe. Because his emotional range was so transcendent, he forgave his

Eternal Grandeur of the Emotions of Jesus.

Digitized by Google

murderers, forgave sinners, forgave Peter, forgave Magdalene, forgave Judas, forgave the rabble that spat in his face, forgave the sepulchre of Joseph of Arimathea for trying to hold him a prisoner. Because his emotional range was so transcendent; because he had the biggest heart in the universe, he wept over Jerusalem—chose the emotional, affectionate John as his beloved disciple—made love (not philosophy) the theme of his gospel, sympathized with the down-trodden poor—and felt his heart wrung with compassion because the lepers were unclean and the widow of Nain had lost her boy!

Jesus was Great Forgiver.

But for me to be therapeutically helped by believing any of the sayings of Jesus I must first of all be capable of receiving his sayings into my own Mind. I am saved from fanaticism if I technically and analytically go into the dry psychological science of Sensation; or the action of my Senses, when I become aware of the presentation to my Sight or Hearing, of one of the sayings of Jesus. To spiritually receive, I must first receive the saying psychologically. My spiritual, Christian, self-development, depends first upon my reception of the Truth. I must first take the Truth in; or, involve it. To be a true Christian is to become a spiritually evolved person. But nothing can be spiritually evolved that is not first involved. To study ourselves spiritually, as evolving beings, it is

Psychological ways of receiving the Sayings of Jesus.

Digitized by Google

first of all necessary that we study ourselves as involving beings. Evolution—spiritual—is a reaction on what has been involved. Nervous structures—in one sense—are organs of involution. Spiritual evolution always implies laws of mental action and reaction. The Senses are mental organs of involution, and reaction.

There can be no Christian mental reaction—on a Sense, Thought, an Emotional force, or a class of Nervous Energies to help any individual—without there exist, first of all, and, as its primary condition, an underlying capability for higher (mental, emotional and nervous) action and reaction in the individual.

The Sayings of Jesus are Psychologically involved through the Senses.

And this fundamental law of action and mental reaction in the Soul—in its turn—is impossible unless we admit some form of transcendental Soul-Substance capable of reacting to higher ideals; as the primary condition of the Soul's evolution; or Christian growth.

The aim of Christian Suggestion is to give the emotional and nervous forces—so far as the body is concerned—a healthy, normal, upward evolutionary trend. When the nervous forces are not psychologically controlled they act in an irrational way; and with greater intensity. Thus the nervous forces move with a greater irrational intensity in a chicken with its head just cut off, than in a chicken whose wing or leg has been badly injured. Why? Do not

Mind Forces can act on Nervous Forces

Digitized by Google

smile. Because the nervous forces of the chicken cannot change their mode of motion unless acted upon by a superior power. But, cutting off the chicken's head made it impossible for the chicken's psychological power to change the direction of its nervous motions, or to sensibly co-ordinate them. Hence, the chicken flops irrationally all over the backyard until its nervous forces subside into the inertia of its nerve cells and protoplasm.

Psychological Forces control Nervous Forces

The Nerve-Sense organs—the Nerve-Sense places in the body where the receptive acting motions of nervous forces operate whenever outside forces of Christian Suggestion (through Air-waves of Hearing or Light-waves of Sight) act upon them—these nerve Sense organs are in the upper outside surfaces. These Nerve-Sense organs of receptive motion, moreover, and by means of which the Christian Suggestion is first attracted to the Sense organs of Thought are also connected with the inside nerve Brain cells by what are called the nerves of general and special Sensibility.

Sight and Hearing are organs of Psychological Involution.

The first condition to Christian mental reaction, as an essential to spriitual evolution is, therefore, that the Senses of Seeing, Hearing and Touch shall be in a state of rapid nervous receptive motion. Otherwise, they could gather no Bible suggestions from the outside for higher inside "faculties" to react upon spiritually.

Digitized by Google

Therefore, preceding the Christian mental reaction or any Higher Suggestion (as an essential to Spiritual Evolution) the following condition must first of all be complied with: There must be the Reaction of the Senses. This means that (in order to receive the Higher Suggestion at all into the Mind through either the Eye or Ear or Touch) that a preliminary reaction of these nervous organs of the Eye, Ear and Touch—must be made on the Light-waves essential to Seeing; and on the Air and Electric and Heat waves essential to Hearing and Touch.

Eyes and Ears draw in Light waves and Air waves.

The action of the Nerve organs of the Senses of Sight and Hearing—of the person receiving the higher Christian Suggestion—is, first of all, therefore, a reactionary work—on the forms of the elements of the Light as Light-waves; on the forms of the elements of Air and Electricity as Sound and Electric waves; and on the forms of the elements of Ether and heat—as Touch waves.

The nervous organs of these Senses therefore do work through the motions of their nervous forces.

The reactionary work of the motions of the nervous forces (moving in the nerve organs of the Eye and Ear) is therefore a work done by these nervous forces upon light-waves, air and electric waves, in changing the motions of these outside forces of light, air, electricity, from their straight lines of motion.

Eyes and Ears do real Dynamic Involutionary Work.

Digitized by Google

The work done is a work of reaction. And this work is done in our Eyes and Ears by the nervous motions of the nervous forces operating through the nervous machinery of our Ears and Eyes.

Therefore, the capability of the power of any Christian Suggestion, so far as it is capable of helping another by the conveyance of Thought through light, air, electricity or ether waves, absolutely depends on the reactionary work done (on these incoming motions and forces to the Brain) by the constructive reactionary work of the motions of the nervous forces operating through the Nerve Sense organs of the individual. To bring a Christian Suggestion to our Minds therefore (through Sight or Hearing) we must first have some means by which we can attract the motions of the forces of Light, Air and Electricity (by which we See and Hear) to our Bodies. As the Light and Air waves (through which we Hear and See) move in straight lines and would not come into our Eyes and Ears, unless our organs attracted them from their straight line motions, therefore:—

How our Senses attract to us the sayings of Jesus.

I. The Eye is a nervous organ, the purpose of the motions and forces of whose molecules is to change the rays of Light from their right lines of motion; and to separate the colors of Light, according to the cones of the retina, after the rays have been attracted.

The work of the Eye of Jesus.

Digitized by Google

II. The Ear may be defined similarly, so far as the straight line motions of Electricity, or Air waves—essential to Hearing—are concerned.

This is Involution, Dynamic Mental Involution. Its first step. Nothing can be religiously evolved that is not, by some means or the other, first involved.

I have not the time or space, here in these pages, to explain any of the principles of force and motion by which the compassionate absent suggestions of a Christian mental healer, or mental telepath, may operate according to the natural, mental laws of tactual involution. But, in order to understand the nervous system of Jesus, and the nervous systems of the persons whom he cured, it is necessary to patiently study the wonderful Sense organs of his Touch and other Senses.

The Mind can act on the Body.

That the Mind does and can act on the Body, through a series of assistant and aiding classes of forces and motions each species, series and class of which are capable of being scientifically generalized, systematized, and verified, is the principle of abstract vital dynamics of force and motion upon which the cures by Christian therapeutic suggestion are based.

Stated in its popular unanalytical way, the general expression that the mind can act on the body is a vague, defining-lacking, ignorant phrase; it conveys nothing sci-

Digitized by Google

entifically definite or explanatory to the analytical understanding.

The problem of Christian Therapeutic Suggestion is the problem of concentrated compassionate thought versus force and motion, through nervous force.

Christian Auto-Suggestion.

Obviously, in order for a cancer to disappear, there must be a displacement; a redirecting motion; a change of position of the molecules of which the cancer is formed. Therefore, certain forces (in order to make these molecules disappear) must act—as the servants of thought—on these molecules and dissipate their energy, change their positions, displace their forms, in order to remove the cancer. And these forces and motions, which do the work of displacing and removing these cancerous molecules, all exist in a nascent state ready to do the work at the Suggestion of thought, within the body of the patient.

And the name of these forces I call the conserved mental, emotional and nervous energies, and which are capable of doing work on the body from within the body.

Let us examine the facts of the cure of the sick of the Palsy. Mark II: 3-12. Now, Palsy, or Paralysis is the loss of the power of muscular action. This loss is due to an interruption of some line of nerve fibres which convey the motor motions of the locomotive nervous forces from some group of nerve cells to the muscles. That is, the

Digitized by Google

sort of palsy was that of a paralysis of the lower limbs, as the man had to be carried. The man's power of muscular action was temporarily gone, because, owing to an interruption on a line of nerve fibres, the motor, locomotive motions of his nervous forces, could not be conducted —through his voluntary system—below the point of nerve interruption.

Changing the Nature of Diseased Molecules.

But in the rest of the man's Body was an inexhaustible fund of nervous force to draw on. The laws of conservation of mental and nervous energy were banking these forces in the upper part of his Body, nearer and nearer his brain.

Conservation of Subconscious Energy.

If Jesus, through the Eye or Ear of the man, could bring an extraordinary stimulus to bear (through the man's brain) on these conserved mental and nervous energies, then the powerful reaction of these forces would cause the nervous current to normally adjust itself; and the man's muscular movement would return.

Let us follow these reactions, in the man sick with the palsy, in their order.

Analysis of cure of the Palsy.

Let us notice first the reaction of the Senses of the palsied man, and what was implied in such a reaction of the man's Senses, in relation to, and as a preliminary condition, to his cure.

For, preceding the action and reaction of the forces

Digitized by Google

of the man's own conserved Mental, Emotional and Nervous forces, (which, acting on the Suggestion of Jesus, were the means of the sick man's cure) it was first necessary that there should be some means, (in the sick man) through which Suggestion could be received in the first place into his Mind, in order that the curative reaction could occur.

Now, other things equal, the difference between the advanced Theistic evolutionary view—of spiritual evolution—as held by the more advanced thinkers among the New Thoughters, and the view of the disciples of Mary Baker Eddy, is this. And, it is necessary to dwell for a moment, as an aside, on the point of this difference, before proceeding farther, in order to explain the cure.

New Thoughters and Eddyites.

In a general way, the advanced New Thoughter regards the Senses as preliminary organs of Involution; the acts of the Senses being Involving acts. The Eye first takes in, or involves Light waves; and the Ear, air waves—with spiritual words—in order that these spiritual words may be subsequently evolved. For no Thought can be spiritually evolved, that is not first of all involved. The Senses, in this then (as the means of taking in the raw material for spiritual and mental evolution) are to be regarded as organs of preliminary evolution, without the existence of which spiritual evolution could not occur. For, having

The Dynamic nature of Involutionary Sensation

Digitized by Google

no means of taking in any spiritual thought, the Soul could never evolve it. That spiritual involution is telepathically a fact goes without saying. But that is not the point at present. The man sick with the palsy was not treated in an absent way—as others were. Our spiritual (involutionary) organs being a part of the Self, therefore Self-help comes through a knowledge of these Sense-laws of the Self, as well as through a knowledge of other laws of the Self. Let us, therefore, return to our subject of the cure of the man sick of the palsy. Some 500 words back I asked the question, as to what was implied in this involutionary reaction of the sick man's Seeing and Hearing, as a preliminary condition to the sick man's cure? Unconscious to the sick man himself (as soon as Jesus came within Hearing and Seeing distance) the Suggestion of his cure were, first of all, involved by the sick man's Eyes and Ears; which (as organs for the Involution of Air-waves and Light-waves) took into his brain, certain rays of Light reflected from the body of Jesus, and certain Air-waves set in motion by the voice of Jesus.

Self-help is Sense-help.

Action of the Senses of the Palsied Man.

Other things equal, the man's cure depended on the man's own capacity to take in or evolve, the Suggestion essential to his cure. For, before the Suggestion of Jesus could do the man any good, the man's own Senses must prove themselves capable of helping the man to receive

Digitized by Google

the Suggestion. To cure the man was to assist in the work of the man's evolution. But, some Nervous organs of Sense must have possessed the capacity of first involving the Spiritual Suggestion of Jesus; in order to bring about the Mental Emotional and Nervous reactions of the man's Sub-conscious Self; essential to the man's evolution and cure. No Spiritual Suggestion of evolution or mental cure can ever be evolved into a part of the Self that is not first capable of being (sub-consciously or consciously) involved into the Self. Sub-conscious involution, as the law of absent mental treatments will be treated of elsewhere. But for Ideal Suggestion (through mental photography) to be proven satisfactorily to the world as a law it must be shown clearly in what way the mental cameras work. Ideal Suggestion is Evolutionary Suggestion; and Bodily evolution from sickness to health is an upward change in the molecular and chemical conditions of the body. But, in order for this upward change to occur, a sytem of mental and nervous organs must first exist within the body itself, possessing the power of involving the forms, substances and mental images, capable of assisting to bring about the upward evolutionary change. Therefore, there was a reciprocal relation existing between the Involution of Light rays by the Eye of the man sick with the palsy and the chemical photograph-

Subconscious Mental Involution.

The Suggestion on the Man's Retina.

Digitized by Google

ic action of the light on his Eye, by the means of which the form or figure of Jesus was produced in miniature on the sick man's retina.

The figure of Jesus on the Retina.

So that, if the man had at that moment, passed out and his eyes had been taken from their sockets and dipped in alum, the miniature figure of Jesus could have been seen fixed in the eyes of the man.

Nervous Sensitiveness of Jesus.

The nervous sensitiveness to Touch of Jesus—or, of his Sense of Pressure referred to some point on the surface of his Body—would depend upon what part of his Body was Touched. If he possessed the Sensitiveness to Touch of the average adult Hebrew, the following are the places on his Body where his Sensations of Touch would be the greatest as indicated by millimetres:

Analysis of Touch of Jesus.

(1) Center of his back; upper arm and thigh of Jesus	67.7
(2) Middle of the neck of Jesus	67.7
(3) Back of the lower fifth joint of the spine of Jesus	54.1
(4) The neck of Jesus	54.1
(5) The forearm and leg of Jesus	45.1
(6) His sacrum	44.6
(7) His knee	36.1
(8) His crown	33.8
(9) Under his chin	33.8
(10) Back of his hand	31.6
(11) Hinder part of his head	27.1
(12) His forehead	22.6

The nerve Touch corpuscles in the tips of the fingers

Digitized by Google

of Jesus would be one three-hundredths of an inch long, by one five hundredths of an inch in breadth.

For Jesus to Touch a leper—with a view to cure him—meant a voluntary reflex nervous action of certain nerve-centers of the brain of Jesus. Glance at these.

(a) Obviously the reason why Jesus Touched the leper was because he first Saw and Heard the man. In order for Jesus to See the leper, a special series of nervous optical machines—in the inner hinder part of the Brain of Jesus—had to be in good working order, and in perfect conducting connection, by nerve fibers, with the retina of the Eye of Jesus. The two thousand cones in the center of the retina of the Eye of Jesus would have to be sound, and capable of receiving on them 757 billions of pulsations of Light per second, in order for him to See the leper. For Jesus to Hear the leper's cry, the air-vibrations started in motion by the lungs and the voice of the leper, would have to pass through the Three Ears of Jesus —external, middle and internal—and, moreover, the 3,000 small arches formed by the rods of Corti in the third, or internal Ear of Jesus, would have to be in such a healthy state, as to permit a minimum limit of auditory vibrations. Moreover, the air-strata would also have to be of sufficient density for the sound to be loud enough to reach the ears of Jesus. The object for the existence (within

The Three Ears of Jesus.

Digitized by Google

the inner nervous structure and nerve machinery of the Brain of Jesus) of these deep inner organs of Sight and Hearing; and upon which, the outer organs—Eye and Ear—depended, was this. The inner nervous structures of his Brain were the places where duplicate forms—of the chemical pictures (of the form and color of the leper which formed themselves on the outside retina of Jesus were transformed into internal ether-pictures, or inside mind-pictures; so that they could be mentally preserved, according to the law of the Conservation of Mental Energy. And also, as a present mental guide, by which Jesus could the better co-ordinate his mind-pictures, and direct his Mental activities in their relations to the leper.

Religious Mental pictures are painted from Sense Negative Images.

(b) But, in order for Jesus to use his muscles to walk to where the leper was, and to turn his eyeballs more fully in the direction of the leper; and to regulate the quantity of Light that should enter his Eye (as the Light was reflected from the body of the leper) another inside brain, or nerve-machine, within the skull of Jesus would have to be used by him. For, before Jesus could Touch the leper, the might of his own Compassionate Will as psychological force would have to act (and through his own motor nerve forces, moving one hundred feet per second) on the muscles of his arm, giving him the power to extend it. Now, the letters of the name of this

Analysis of the cure of the leper.

Digitized by Google

special nerve machine, within the brain of Jesus, and which he was condition to use to co-ordinate this muscular class of his voluntary actions, are capable of forming the anagram, a strait copora, a narrow pass, the corpora striata. For, through this narrow pass, also ran motor nervous forces to the muscles of his eyeballs, and iris, and other organs, as he stepped forth to Touch the leper.

The Corpora Striata of Jesus.

The Nervous System of Jesus was, therefore, a system or order of nervous forces, powers, energies and motions. A nervous force is that vital motor cause—which—moving along our nerve fibers about one hundred feet per second —automatically creates the directions of the motions of the molecules of our tissues. Unless acted upon by emotion, desire, passion, (some thought-forces of the Mind) a composition of the nervous forces maintain the vital direction of their motions by inertia.

What a Nervous Force is?

Of the nerve machine in the brain of Jesus, which, by an anagram, I call—A Strait Corpora—the narrow pass of the Soul—the Corpora Striata—as it exists in other brains—the following facts are known: If one of its parts is cut (so that the thought-force of the Mental Will cannot unite with the nervous forces and guide them) the body will rotate, describe a curve or arch. If another part is cut, the body will rush forward. In both instances (as

The Soul of Jesus acted through his Corpora Striata.

Digitized by Google

Mental Will is absent) the nervous forces maintain the direction of the motions of the vital molecules by inertia. In a word, the body is always fated to move in the same plane; an irresistible propulsion (to move straight forward, or rotate, or form a tetanic arch) because of the absence of any thought-force of the Mental Will to remove it from the plane in which at any time, it may be moving. The Mind is, therefore, the director of the Nervous Force.

The Religious Mind directs Nervous Forces.

I have in the foregoing pages indicated a new path whereby renewed interest may be awakened in the magnificent personality of Jesus. A letter to me from the Acting Commissioner of Education, September 24, 1906, shows that not two per cent. of all the secondary public schools teach any form of the Science of the Mind, or Psychology. The main difference between the beliefs of religious credulity, and the beliefs of religious wisdom lies chiefly in this, i. e., that the faiths of religious credulity are too impatient and hasty, and unanalytical and unconscientiously conventional.

Churches should teach the Psychology of Jesus.

Churches are often unconscientiously Conventional.

God intends for every soul to mentally revolve on its own psychological axis. Every mind must travel its own zodiac. You shall plough your own religious field sooner or later; notwithstanding the weeds of ignorance have such an astonishing power of reproduction. Drive the plough of a wholesale, healthy introspection through the

Digitized by Google

soil of all your motives and thoughts Then will your most divine concepts begin to send out fresh fibers into your character; and push the shoots of a new and celestial life into the soil of your own mental land. In a spiritual, moral, intellectual and religious sense, the wonderful spiritual intensity of Jesus was largely assisted to its evolution by the great emotional suffering of his own Soul; and, as caused by his religious contact with those cruel, soul-scorching lit candles of Mosiasm—the Pharisees!

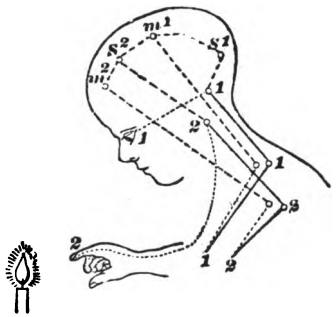
Jesus was developed through suffering.

For the sake of clearness I repeat that no experiences whatever—coming to Jesus in the form of spiritual or physical suggestion—could ever be evolved that were not first evolved. Moreover, it is necessary—by a diagram—to show how, and in what ways, his two nerve organs of Sight and Touch were two pre-established Nerve Organs of Involution—through which, and by the means of which, Jesus brought into his Mind, the varied Suggestions of his experience. The following diagram, therefore, may illustrate how, and in what ways—when Jesus was a Baby—the nature of his Mental Hunger and his Nervous Forces of Involution—would be modified by Suggestions on the Physical plane. For by proving the truth of his

Digitized by Google

Mental Involution, we prove the truth of his Mental Evolution.

How Jesus learned by his Sense of Touch



The Baby Jesus Touching a Candle Flame.

The diagram was used—without the name of Jesus, of course—by Prof. William James, in his two large volumes of "Principles of Psychology;" a work presented to me by the author some years ago. It was used to illustrate the education of the "hemispheres" of the brain.

The picture is used by me, to illustrate (in my way) in what manner the Mental Hunger of Jesus as his Passion of Mental Involution (when first operating on its primary mental plane of Baby Innocent Curiosity) acted as an inductive moving force. And to show in what way this mental moving force, operated through and by means

Curiosity acting through the Sense of Touch.

Digitized by Google

of the Involutionary Nervous inductive, motor force of Jesus, to bring into his Mind a useful, new, informing Suggestion, as to the relative nature of the Light and Heat of a candle flame. So we will let the dotted lines in the picture stand for the inductive, sensory nerve wires running out from places in the brain of Jesus, to the tip of his finger, and his eye. Along these nerve wires travel the nervous involutionary forces, as electricity travels along a wire. It runs out to the tip of his finger and his eye, in order to send back the message to the brain, telling the nature of the Suggestion given by the candle flame. The involutionary nervous force is compelled to run out from his brain, to his eye, and the tip of his finger, because it is acted upon by the dynamic action of finer vibrations connected with his Mental Hunger, considered as his Passion of Mental Involution. We will next let the broken lines in the picture stand for the changing nerve lines and wires within the brain of Jesus, so that the nervous forces could change places, and travel from place to place inside his brain. These inside places were brain stations made of groups of gray nerve cells. At these places the incoming Suggestions of Touch and Sight were arranged and connected with his inbringing, sorting and building vibrations of nervous force, according to their planes. So we will let the entire lines stand for

Pain is a law of Suggestion.

Digitized by Google

the primary nerve wires, along which ran the unevolved nervous forces; ready to pass upward and to be evolved.

We therefore take the figures 1, 1, 1, 1, and 2, 2, 2, 2, to represent the nerve stations where the unevolved nervous forcs of Involution operated in the Nervous System of Jesus, at the time that he would—as a Baby—first learn the meaning of the Suggestion of the candle flame.

We have Mental Pictures of Pain.

S1 in the picture would therefore stand for the place, high up in the brain of Jesus, where his newly acquired Suggestion—in the new forms of brain pictures resulting from his Touch of the flame, and his Sight of its brightness, would vibrate. Other brain pictures connected with his experience with the candle flame would vibrate in connection with nerve stations, and their connecting wires, high up, and in connection with S2 and M2. By the law of the Conservation of Mental Energy, these brain pictures would henceforth remain in his Mind, and modify the future nature of his Mental Hunger, considered as the Passion of his Mental Involution. So that on the appearance of a lighted candle, in the future, he would govern his conduct accordingly. Of course, as there would be places in the brain of Jesus where brain pictures of physical objects vibrated in connection with his nervous forces, so there would be places where the brain pictures of his Spiritual Suggestion reacted and related themselves

Thoughts are built up out of our experiences.

Digitized by Google

to his motor nerves for expression through his lips and tongue, when he uttered his parables.

The Brain of Jesus was full of Brain Pictures.

And on the same principle, as his inductive mental force moved along the nerves from points within his brain out to the tip of his finger and his eye, to bring back his newly acquired Suggestion—when a baby—as to the true nature of the Light and Heat of the candle flame. His mental force, moving co-existent with the vibrations of his nervous force.

Digitized by Google

Jesus On the Weakness of Love.

CHAPTER IV.

PSYCHOLOGICALLY defined, Love (in its first, inexperienced, and unanalyzed, and uneducated stages) is an ungovernable hallucinatory desire to unite the Self with an imagined Ideal of Perfection. Love therefore (to the extent that it is unanalytical in its perception of an ideal) is a pure state of auto-hypnosis. The saddest error of life is to philosophically reason one's self, like Shelley into the mistake that we have a moral right to abandon ourselves to the auto-hypnosis of an unanalysed Love; because we are lured onward by a Transcendental Ideal of Perfection. Perhaps in all the classics of literature no words are more pathetic than the words of Jesus to the woman, who loved not wisely, but too well. "Woman where are those thine accusers? Hath no man condemned thee?" She said, "No man Lord." And Jesus said unto her "Neither do I condemn thee. Go and sin no more."

Unanalyzed Love is an Hallucination of Perfection.

The Advice of Jesus.

Possibly the woman had been carried away by an hallucination of perfection? And we usually imagine—falsely enough—that it is our right and duty to follow our ideas

Digitized by Google

of the perfect. For, an hallucination of uniting oneself with a perfect being, is an erroneous misinterpretation of the nature of some mental image of perfection existing in one's own mind. It is not that the person constituting our ideal of perfection is not there before us. The person is real enough. But our ideal is a misinterpretation of that real person we are in love with; consequently our own love is an hallucination of perfection. Our ideals of love must be reduced to ideas before we can become philosophical. Perfection born of experienced ideas is a joy forever. We are never deceived by it. And our ideals have these ideas in them—sometimes—in a crude, ignorant, inexperienced, unanalyzed state. Thus our inordinate affection for certain persons is often due to the states of our own hallucination concerning their perfections; and of course the more ungovernable becomes our desire for union with Perfection, the more uncontrollable, and violently hysterical become our affections. Nevertheless, on its lower planes, Love defined as an ungovernable hallucinatory passion to unite the Self with an hallucinatory ideal of perfection, is the creative passion of forms of physiological evolution. It is not at all surprising therefore that—on its physiological plane—love united itself with Religion in the worship of Bacchus and Ceres. Or, that Luther wished to marry a nun. Love, being—

Ideals of Love must become Intelligent Ideas.

The Hallucination is born of our own worth.

Digitized by Google

in its unscientific, unanalytic stage—nothing but a fierce, ungovernable, hallucinatory ideal of perfection, the hallucination operates just as strongly on moral planes, as on physiological ones. Hence—before analysis—we worship all sorts of religious men, women, churches, sects, and books. But, love is the most dangerous moral principle when in its low, fierce, hallucinatory, unscientific stage. Its belief, that it has united itself to perfection of divine interpretation is the cause of religious wars in villages. Eliminate the hallucination of Spiritual Perfection—by educational and scientific training—and make the spiritual perfection real, instead of hallucinatory, and we have destroyed the possibility of religious fanaticism.

Love is the most dangerous passion in social life.

The development of ideas throw more and more rational light on our ideals as the desire or passion to unite ourselves with the potentially perfect causes us to idealize the society fop as an Apollo, the boor as Jupiter, the thief as Mercury, the virago as Juno, the jilt as Mater Dolorosa, the courtesan as Venus, the termagant as Proserpine. We fail to realize the necessity of bringing the Ideal of Love within the comprehensible limits of the Idea of Reason. Hence we sky our Eden with sudden and angry clouds of Hate. Cold winds howl with gusty rise and fall. On the other hand it is Love (considered as the desire or passion to unite ourselves to the Perfect) which creates the love-

Love sees only the potentially perfect.

Love is the idealizing passion of the world.

Digitized by Google

ideals of religion whether of the Greek or the Christian. When planted in a concept concerning the divine this fragrant balm of our idealizing love springs up from the garden bed of the Soul with a new supernatural beauty. Like a fair summer wind this visionary figure of perfection shakes the casement of the Soul with a soft mystic violence. Thus Love sees God enthroned through Reason and its own idealization of the perfect. To this divine ideal (as a vision of perfection) we cry and cry as the ravens for bread cried to God. The possibility of the evolution of civilizations therefore depend on whether the experience of human and natural history show the possibility sociologically, of the Evolution of more perfect science through the Evolution of Love and Experienced Reason. Love and Reason as the Children of the Highest are weaving the destinies of Humanity. In a strict psychological sense Love is the violent hallucination of Perfection.

Rational Love is an Evolution of Experience.

On Love as the Destroyer of Social Inequalities

When we realize that we are actually in love we also discover to our own surprise that the fragrant clover fields of our former—possibly equitable and worthy—self-esteem and personal valuations of the Self are all mysteriously ploughed under. Our vision of the objective and relatively Perfect, which we see in another has caused

Hallucination of another's Perfection destroys out Pride.

Digitized by Google

us to suddenly undervalue ourselves. Lo! Our own individuality (under the spell of the imagined objective-perfect) has become a little insignificant drowsy psychological stream, whispering a poor melancholy tune of our old meritorious Self. This relative vision of the perfect has crushed us. Our Pride is a mere weed-grown nook neglected by all living things save some harmless little eft of Humility. Love as the passion and fierce desire to unite one's-self with the relatively perfect gives us no peace save as in thought we wander in our day and night dreams through the silent orchard aisles of the Soul we are in love with. There in those woodlands we wander in our Paradise, listening to the Bird of Love singing beside the nest of Human Care. It is all built up by the fairy architect of our own Soul. The man—in so far as he is a spark of the divine—is potentially the perfect being we imagine him to be. Spiritual evolution has however a great work yet to do in him. So of the woman. Our Love is divinely prophetic of the Potential Perfection which a perfect spiritual education can alone evoke into spiritual actuality and moral reality. But Love, as the intuitional perception of the perfect outside of ourselves (existing potential in that man or woman) has succeeded in undoing the built up Pride of our lives. Our Hopes as fireflies, flicker yonder in the summer fields of that other perfect

Hallucination of Love brings Human equality.

Love is intuitional emotion.

Love prefers poetry to the sense of prose.

Digitized by Google

Soul. And in this way Love becomes the destroyer of human social inequalities. And thus we idealize the Potential Perfection of the other in such sonnets as the following, prose being too much of the earth, earthy, to fit the mood. So of course we go artistically to work and voice our aspirations, like Luther, in imperfect verse.

THE ABSENT LOVER

Spring brings flowers that open lips of bloom,
  Yet one fair presence in the bloom I miss!—
  Thy sweetness;—sweeter than a rose's kiss!
Absence gives the lilies' face a sad gloom,—
And fields and woods seem in a dreary doom.
  My yearning for one—that for Aye insists
  To haunt the twilight of Affection's mist,
With voice like the Evening insects boom!
  Her fairer spirit is my midnight star
Now hidden by a Fate that makes all night!
  O may the Future leave its gates ajar
That I may meet with my old time delight?
  In these long hours my heart seems far from home—
  The darkness deepens Love when I'm alone!

Example of a Sonnet of Hallucinatory Idealization

THE WISH OF LOVE

O pluck me as thou wouldst some crimson rose;
  And lay me on thy heart to bloom and die.
For lo my Love may soon its petals close
  And wither in its fruitless ecstacy!
For thy heart is a place where I would weep,
  And lay my head with all its weary pain;

Digitized by Google

And in forgetfulness forever sleep—
Nor wake to Earth or Misery again!
O Love—these wasted days mean no embrace;—
No great love, of the hope, for which I sighed!
I make of Love a sad and fruitless chase—
An agony of Soul—unsatisfied!
A tragedy—a sacrifice of pain—
With no contentment and no star of gain!

Hallucinatory sonnet expressing loss of Individuality.

ON POVERTY AND LOVE

If an analysis of the facts, relating to the legal proceedings of the wealthy and titled persons of Europe and America was given I am of the opinion that the analysis would show that wealth and luxury slays Love as often as poverty does. How intoxicating must our sensation of union with the Relatively Perfect, when under the spell of Love, all desires for wealth, riches, money, fame, and power seem worthless? How strong must be our passion for the Perfect when a crust, a cottage is preferred to the devices of culinary art and the gorgeously furnished homes of kings? Possibly Hate in a palace is more terrible than Hate in a cottage. So far as natural selection will substantiate the fact—and which in my opinion it does viz., that Love is the desire for union with the Perfect; so far then, is Beauty, the creating expression of this desire for union. Which in its turn reacts on Love and reawakens it and idealizes it. Thus in the evolution of man

Divorce proves the passion of Love to be often hallucinatory.

Moral and Physical Beauty.

Digitized by Google

Love and Beauty act in ascending psychological circles on each other. Love considered as the desire for the Perfect is therefore the creation of Beauty, which is the form of Relative Perfection. Beauty is perfection of form. In this sense Beauty is the concrete and objective image of Love; created by its modes of idealization. Therefore the passion for wealth and money (devoid of the passion for art) means the murder of Love and the assassination of Beauty. The richness of Love creates the greatness of Art. Social ambitions which fail to nourish these two factors are untrue to the laws of Nature. Under the influence of the foregoing auto-suggestions the poetic muse is likely to again prompt us to such verses as follow.

All Human Beauty Relative.

That in its giving—gives up Fame, and all!

THE SELF ABANDONMENT OF LOVE

Example of a Sonnet of Desire to mate with Perfection.

My Higher Love pines yet inordinate
To live in union with its High ideal
Of Virtue in thy guise of flesh concealed.
For in this Love I find my lowly fate!
My Love would lift to where Spirits mate
In counterparts of Virtue—at the weal
Of what their nobler genius may reveal.
Thy earthly form is but the holy gate
Through which thy Soul appears ideal!
To Fight my Love is to fight back all Hope—
To turn my Life back to its desert plain—
To draughts of Care without Affection's rain;—
No love is "Ichabod," or e'er can fall;—
That in giving, gives up Fame, Life and all!

Digitized by Google

THE EXPECTANT RECIPROCITY OF LOVE

Love aches for Love—yea—finds its tearful bliss—
And bitter-sweet of Joy and earthly Fears—
In offerings that never are remiss.
Expecting to give Joy for years and years,
Love pours its blood as freely as its tears.
She needs no satellite who hath the Sun!
Lust seeks many—Love is content with one.
One true Love being quite beyond their reach,
Some parcel out their Love,—a day for each!
O end thy empty dream of Social Fame;
Love longs to whisper in thine ear and heart—;
And in thy destiny share praise and blame!
When Expectation dies poor Love is slain;
My love is Hope—with but another name!

A sonnet of Unrequited Love.

ON LOVE LATE IN LIFE

When persons regard love solely from the standpoint of its primary unevolved animal instinct they make the remark that Love is like the measles all the worse if it come late in life. But this is an untrue presentation of the facts, because only a part of the truth is told. The purpose of Life is the Evolution of Love. Its transformation and metamorphosis. Hence the Meadows of the Heart are intended to be always abloom with rich grasses and fragrant flowers of renewing Spiritual Beauty. What meaning have all these gentle rains of Experience, if it be not to cause lovelier flowers to bloom in our hearts during the last few

Unevolved Love is Irrational Love.

Digitized by Google

years of our beautiful pilgrimage? Fairer lilies of spiritual beauty are to be ours then. Our love as the desire for the Perfect has taken on a wiser higher form by reason of experience. The river of youthful animal instinct has long since ceased to be turbulent. We have a clearer conception of what Perfection may mean. By suffering we have separated the dross from the gold. Our ideal is more definitely outlined. The Soul has crossed its Ocean. Its Ship is nearing the Bay. Our Love as the desire to unite curselves with the Divinely Perfect is stronger as our Sun shows signs of sinking down the hill. The old stars have newer and more beautiful meanings. We understand the significance of many of those ocean-life tempests. They gave a Higher character to our Love. The mystery of the black thunder clouds and those mountainous waves of Trouble that washed our decks. All modified our desire for the Perfect. We have ceased to love negations. On the mountains of God yonder beyond the Bay, the clouds are crooning, afire with royal purple and gold, and vermillion. Only our passion for poetic language seems to satisfy, as we sing to Nature our sonnets in old Boccaccio, or Ovid styles for this perfect.

Experience sometimes teaches Love good Sense.

Moral Love becomes disentangled from Physical.

THE INSPIRATION OF LOVE

O, Thou canst not cease to inspire my song!
My Love is still my sacramental wine.

Digitized by Google

Men quarrel with their gods, and, do them wrong—
  Woman is man's divinity in Time!
This fierceness of my Love finds no relief,
  As through the hours I wear the grief-wrong chain.
Though through my Hope my Love grows doubly strong
  I know my Fire doth scorch thee with my pain.
I weep for hours whene'er I do thee wrong,
  And write my anguish on this tear-stained leaf.
Yet in Love's field I glean some ears of grain
And learn of Hopes from which I would refrain;
  My smitten Soul finds in its Joys and Fears—
  The saddest inspiration of its Years!

Example of Hallucinatory Sonnet of Grief.

THE SYMPATHY OF LOVE

I weep for thee because I love thee, Sweet;
  My tears voice keener Griefs than lips or tongue!
  I weep for thee because my Heart is wrung—
My Sighs declare my Love knows no defeat!
Heart, lips, arms, all eager thee to greet
  And take thee to my breast—and tell thee some
  Dearer Hope of Brighter Days to come!
My Love for thee was never so complete
  As now—when this strange Grief hath newly stung
Thee with its lonesomeness of Awe and Woe.
My voice is choked with sobs for thee. And low
  As if I heard thy requiem just sung:—
I weep for thee because of thy defeat;
I weep for thee because I love thee—Sweet!

Sonnet of Tenderness and Compassion.

ON DISAPPOINTMENT IN LOVE

Love, as the desire or passion to unite ourselves with

Digitized by Google

the Potentially Perfect, is an underlying law of life. To disappoint this desire is to sap the foundation of existence. A heart in love has its foundation sapped said Addison: it immediately sinks under the weight of accidents. The mind meets with other misfortunes in her whole strength. It is this positing of hallucinatory absolute perfection in the relative individual and our expectation that we are actually going to unite ourselves with the perfect that causes disappointment. The chaste fervor of our radiant desire for self-abandonment to the perfect—being unphilosophical—meets with terrible woes. When our vision of the perfect is annihilated the soul swims at its lowest tide. Ambition is unable to swim back to the shore of daily duty again. We seem to be millions of miles out at sea, and from the sandy beach on which our former life sauntered and laughed, and lounged. Our heart in its belief and trueness of the worship of perfection becomes dog-like in its fidelity. Our old demon of money-worship ceases to awaken us with his shrill piping scream of pain. Rather than live without the perfect we prefer to pass out. So we plan for suicide from which we are saved by a friend whom we threaten to hate for the rest of our lives for having saved us. Our moral nature for the time being seems utterly bankrupt. Then Comedy appears. The sky clears. Things assume their normal attitudes. We

A ruined Love is a Ruined Life.

Individuality is destroyed.

Digitized by Google

find that we became fools and semi-criminals as the consequence of our incontrollable desire to unite ourselves with the perfect. Foolishly we cannot forgive ourselves for our Folly, though our friends may. The years pass. The grass in the meantime grows over the graves of our Ignorance. We have found that in the extreme background of the blackness of Hell through which we have groped on our hands and knees in agony that there is a lighted stairway whose steps lead up to the heaven, and liberty, and God! Our love for mere Nature deceives. So we vent our chagrin, again, in sonnets.

Our moral perception is annihilated.

THE DESPAIR OF LOVE

Redder than Woe, whose hands, throb red with pain;
  Was thy repulse of love—which—at its flow—
  Thou hadst full cause to ever—ever—know—
Was pouring to thee in a storm-tossed rain
And sacrifice of all my life could gain!
  Thy Terror yields my Love its mortal blow;—
  It prizes Self—lets my Affection go!
O, Ideal Soul! Why trust thy Fear—that deigns
  Its need of restraint—more than all my tears—
And ruin of my Hopes—and trampled Grief—
    And sobs—and sighs of Woe—and anxious Care—
  And tortured days that seem long bitter years;—
And agonies that find no sad relief—
But in the vision of a mad Despair!

Example of awakening from Hallucination.

Digitized by Google

THE FAREWELL OF LOVE

Within the waste of my Heart's anguished spray,
  My true Love—though at Sea—mounts up in pain;
  This is my farewell night?—Despair has gained!
I furl my Hope's tossed sail—and end the day:—
In Grief I shed hot tears and turn away;—
My Soul may know no Anguish when it's free—
I bid the church bells toll my Grief for thee!
  I bid the breakers chant aloud my lay;
That what you think—my discipline—seems death
A broken heart—gasping its farewell breath!
  After Love's whirlwind not a pulse-beat stirs;
  Only the sea gulls cry and doom of years!
You came—came—Love as Life's last poisoned wine:—
Yet Love is by the gods still thought divine?

Sonnet Illustrative of Resignation.

Digitized by Google

The Sensations of a Religious Medium.

CHAPTER V.

AS I am interested in the work of my friend Prof. James H. Hyslop of Psychical Research fame I will close this brochure with a few paragraphs on the Sensations of a Religious Medium; using the word Medium, in the sense of any person—religious or otherwise—who speaks by human or divine inspiration. It is easier to denounce and shun a thing than it is to analyse it.

Speaking in Religious Tongues.

The trances of St. Paul, and the "speaking in tongues" of the primitive Christians, were religious psychological phenomena, akin to that of religious mediumship. As such they should be carefully studied. Particularly those of George Fox, the Quaker of later times. Among the branches of study in a course of Religious Analytical Spiritualism are the following:

Points to be studied.

1. The Muscular Sense and Religious Spiritualism, showing the relation of the Religious Medium's consciousness of the use of his or her muscles by a passed out spirit; thus proving the power of spirits to exert Physiological force and motion in the human body.

2. Studies of the complex nature of the Medium's Sen-

Digitized by Google

sibility, as contrasted with the theories of Sensibility as taught in Harvard and foreign universities, and of Kant.

3. Studies of passed out Spirits as Religious forces; proofs of capacity to produce complex physiological motions in the body.

4. Studies of the ether and ether waves, as physiological forces; their relation to thought transmission.

5. Studies of messages. Analytical studies of the differences between a message as expressing some fact of Sense or Emotion, Conception, Inferior Concept, Superior Concept or General Idea.

6. The Morality, Spirituality and Sociology of messages. Why messages—whose language expresses concern for the welfare of the whole race or nation—are thought more sublime than the messages that are concerned with the identity of an inferior human being; examples from the Bibles of all religions.

The Definition of Sensation

We have to give a name to that process of knowledge by which through Sensibility, we become acquainted with the physical and material objects, forces and facts of the physical or material world; and with the spiritual and psychological objects, forces and facts of the Spiritual, Psychological and Metaphysical World. To this process of knowledge we give the name of Sensation.

Now, whatever may be the nature of a Sensation, a

Digitized by Google

Sensation is always a proof of either a properly, or improperly interpreted fact. Our Sensations are our only infallible proofs of the existence of facts. There is nothing in the intellect—as knowledge—that did not have its partial origin in some form of Sensation. Without Sensation we could have no knowledge of either a Physical or Metaphysical existence.

Physical Science solely concerns itself with the knowledge and concepts which relate to Physical Sensations and Physical facts.

Metaphysical, or Spiritual Science, has its origin in that species of knowledge which is based on Metaphysical Sensations and Spiritual objects, forces and facts. Acts x:10.

Now all facts, whether Physical or Metaphysical, are capable of explanation. The cause of a Physical Sensation is a Physical fact; the cause of a Spiritual or Metaphysical Sensation is a Spiritual or Metaphysical fact. The fact causing the Sensation may be either a Spiritual Person, Object, Force, or Form. The Religious Sensations of a Medium, when genuine, belong to this last class.

Analysis is Necessary

The knowledge man is capable of receiving is therefore to be classified as

1. The knowledge of Physical or Material Sensation in its relation to facts, Material.

2. The knowledge of Metaphysical or Spiritual Sensa-

Digitized by Google

tion. Acts 22:17,18—and in their relation to Spiritual facts.

An insufficiently clear teaching of the two-fold-nature of Human Sensation; and therefore of human knowledge; and of the two-fold nature of the objects, facts, forces and forms of existence is the cause of the deadlock in modern science. Illusions—as misinterpretations—are infallible proofs of the existence of Physical Sensations, as caused by Physical facts.

In those cases where known fraud occurs it is much wiser, it seems to me, to good humoredly laugh and roughly ridicule them out of existence; than it is, to treat the poor frauds too seriously. Ridicule can accomplish what nothing else can, in such obdurate cases. And when everything else fails to cure the tendency to fraud—as a last resource I beg the honor of reading to the guilty ones my ballad on the subject, which follows; and on the "Irishman's Haunted House." This usually affects a cure when nothing else will.

THE IRISHMAN'S HAUNTED HOUSE

Begor! That Seance at O'Grady's, had a brimstone smell
o' Hades!
O'Brian's Spirit took its shape where th' cabinet was
dhraped.
Pat, th' Medium sat within; with a rope around his shin;

Digitized by Google

Casey turned th' loights down low; to make th' Spirits' come an' go.

Among th' Spirits that was there, was th' Soul of Mike O'Hare.

With the Soul o' Aaron Bur-r, came Tim Stark, th' dirthy cur-r.

Then up pops owld Oscar Wilde, leading up a Spirit child.

George Washington looked thin,—but he spoke to Pat M'Ginn.

St. Pathrick he was there, an' he made a splendid prayer.

Th' Spirit o' Brian's babby, looked a little sick, an'flabby;

Whilst th' Soul of owld Moloney, looked loike a darty brown poloney.

Queen Vic-tory she was there, wearing di'monds in her hair;

Paganinni played his fiddle, with a dhrum about his middle.

Och! Murphy up an' bate th' dhrum, with a bum!—bum!—bum!

Owld Giniral Lee caused grate alarum, for he called us all "To Arums!" "To Arums!"

Begor! Oi laughed so bastely loud, that Oi rattled all th' crowd.

Bedad! laughed Oi with Spirits noigh, an' Irishman feels proud!

Digitized by Google

Faith! Oi nivir saw th' loike, as th' seance there last noight;
Begor! it bate th' spoort, in owld McGinty's coort;
Och! Bedad! The crowd wint mad—an' so did Giniral Horte!
Oi recognized Mike Sullivan—he's been dead forty years;
An' th' swate Queen, Cleopatra, with new herrings in her ears;
Also Pippy Schwartenburger, who once kept the grocery store;
With th' Riverend Mahoney, who is here on 'arth no more.
Danile Webster played th' organ; with th' bass, by Giniral Grant;
As th' sister of Pat Duffy, sang a swate, an' fetchin' chant.
Och! But whin th' Widdy Larry saw her husband floatin' in th' air;
Bedad, she turned as white as plaster, an' fell fainting off her chair!
Then a band o' Injun Spirits rose to help along th' spell;
They whispered to O'Brady, an' to Dick O'Toole, as well.
Nixt, we heard a trombone playing; an' there came a sudden smash,—
It was Pontius Pilate fallen from the ceiling with a crash!

* * * * *

Presbyterian Colleges versus Religious Psychology?

Because of her belief in the Pantheistic Therapeutic

Digitized by Google

Idealism of Christian Science, the wife of Professor Hart, of Lafayette College, takes her three children and goes to Philadelphia to reside among the Christian Scientists. Possibly the sad case of Professor Hart, and the ruin of his home may prove an argument for the moral duty, the humane obligation, and the educational necessity of studying these psychological therapeutic aspects of Religious Psychology by the Presbyterians. In what other way can the peace of Presbyterian family and church life be saved? Notwithstanding the Presbyterian clergyman has sworn to limit his interpretation of religious healing by his creed, it would certainly be less socially cruel, more humane, more wise, heroic, and educationally enlightening for Presbyterian editors to insist on a prompt educational attention to this subject. On the other hand, a too severe adhesion to orthodox interpretation, may beget a cruel, cunningly, cowardly diplomatic silence which would unfeelingly allow the Pantheistic Therapeutic Idealism of Christian Science to forever blast the domestic peace of the noblest Presbyterian families of America, and the spiritual harmony of the Presbyterian churches of the world.

Dr. Hart's case of Lafayette College

Religious Duty of Presbyterian Colleges

* * * * *

Is the Religious Editor of the average Church paper morally brave enough to face these issues of Psychological Science? That is; in their relations to questions of

Digitized by Google

Religious Inspiration, and Psychological Law? Is it not glaringly unjust to say that the Religious Editor is too cowardly; conservatively cruel; and intellectually callous to open his columns to a determined brave symposium and heroic discussion of these current religious psychological issues? Watch the religious press of Philadelphia, and other cities, and take note of the editorial workings of these papers, and the names of their editors. Judge for yourself. Watch!

Lombroso and Prof. William James versus Pius X, July 17, 1907

It is obvious that the analytical scientific investigations of the Religious Inspirations, Sensations and Psychological phenomena of the New Testament and of modern Religious Inspirationalists and Spiritualists by my kind friends Lombroso and Prof. William James are directly opposed to the "Decree of the Holy (X) Universal Inquisition" of Pius X on July 17, 1907. The attitude of Science is unavoidably progressive; discovering its laws by modern experiment. The words progress and evolution mean the same. And Science assumes that the Church is capable of evolution or progress. As opposed to this idea, is the "Decree" of Pius X of July 17, 1907. This decree among other things, affirms that Christianity is not capable of a perpetual evolution, or progress. Moreover Pius X affirms that among the "errors of modernism," are the ideas, that the Church is capable of evolution; and that such ideas

Digitized by Google

of growth are to be proscribed and reproved. The following are the articles of the Decree of Pius X, of July 17, 1907, which affirm that the thought that Christianity, or the Church, is capable of progress or evolution, is a "modern error;" and is to be proscribed. It is therefore obvious that Protestantism has reached the point where she must return to Catholicism; or throw her forces on the side of Science and Progress. There is no middle ground possible.

Here then are the scientific "errors" condemned by Pius X on July 17, 1907. Of course it is man's natural religious capacity for the Religious Idealization of Perfection, which makes him cling to the old interpretations of "our" Church. And this Idealization of Perfection is sometimes an hallucination.

ERRORS OF MODERNISM

"LIII. The organic constitution of the Church is not immutable, but on the contrary the Christian society is subject, just as is human society, to a perpetual evolution.

The Church not a perpetual Growth or Evolution

"LIV. The dogmas, the sacraments, the hierarchy, as much in their conception as in reality, are only interpretations of Christian thought, and of the evolutions which have added to and perfected by exterior developments the little germ hidden in the gospel.

"LV. Simon Peter never even suspected that priority

Digitized by Google

in the Church was conferred upon him by Christ.

"LVI. The Roman Church became the head of all churches, not by a divine decree, but by purely political circumstances.

"LVII. The Church shows itself the enemy of the progress of the natural and theological sciences.

"LVIII. The truth is not more immutable than man himself, with whom, in whom and by whom, it perpetually changes.

"LVIX. Christ did not teach a body of determined doctrine applicable to all times and to all men, but He determined rather a religious movement adapted, or capable of being adapted to different times and places.

"LX. Christian doctrine was at the beginning Judaic, then, by successive evolutions, it became Pauline, then Johannine, then Hellenic and universal.

"LXI. We can say without paradox that no book of the Scriptures, from the first of Genesis to the last of the Apocalypse, contains a doctrine absolutely identical with that which the Church professes on the same subject, and that consequently no part of the Scripture has the same sense for the critic and for the theologian.

The Church is not to follow Science

"LXII. The principal articles of the Apostles' Creed did not have for primitive Christians the same significance they have for Christians of the present.

"LXIII. The Church shows itself incapable of defend-

Digitized by Google

ing the evangelical morale because it remains obstinately attached to immutable doctrines incompatible with modern progress.

"LXIV. The progress of the sciences demands the reform of conceptions of Christian doctrines as to God, as to creation, as to revelation, as to the personality of the word and as to the redemption."

* * * * *

In my opinion New Testament verses express the eternal spiritual heights of spiritual and morally emotional idealization. In this respect scripture verses are like sonnets. They may both contain many deeper, inner meanings, which it may take time to discover, perhaps centuries. Let us note the analogy between scripture and sonnets. Deep spiritual meanings lie beyond the masks of the words. This is true, I say, both of N. T. verses; as of the sonnets of poetry.

Both the sonnet and the scripture verse express ideals rather than ideas. Their interpretation is a matter of personal growth.

Scripture Verses and Sonnets

The sonnet has been referred to as a means of expressing (behind a mask) the reality of emotional idealisation. To what extent this may be carried may be seen from the following "Chinese Sonnets." I first wrote them in sonnet verse, then changed them to prose as at present. As

Digitized by Google

such they were published in a journal. No one detected the concealed sonnet form beneath the prose. Here is the experiment. The puzzle is to throw the prose back into the verse sonnets again, and to explain their meanings.

THE CHINESE SONNETS

Hunger is the One Force by which the Soul unveils her Law!

And tells of how She cheats Necessity.

Eating Fate's Forms as Meats.

Gluttonously transmuting Nature's dole.

Evolving Spirits beyond Fate's control. Renouncing allegiance to Nature's Sweets; as She transmutes Food-Chains.

And sometimes greets Sottishly the Earth she would swallow Whole.

Thou must eat Form to make Thy new Form's Form higher and higher. Beyond present Sense.

Occult Meaning of Chinese Sonnet

Evolving Form upward! Above the norm laid down by the childish feeling intense as known in the days when the Stomach's storm welcomed green Apples near the Orchard fence! Greed is an untransmuted mental force; ready for Spiritual Form and change. Outgrowing Earth's Forms in transmuted range unto the Eternal!

Strays, in its source, naturally from Womb to Breast;

Digitized by Google

to course, defiantly imbibing, through Life's strange Oasis of Mental Foods.

Pre-arranged for the Soul!

The Soul outgrows all Remorse. Because She transmutes Disease—a new Whole. Eventually transmuting all Thought!

Liberating all Forces of the Soul. Ingenerating each ideal she sought. Expanding new Force as Centuries roll. Forecasting new Times, by what Time has taught!

* * * * *

Now throw the words back into fourteen lines with ten monosyllables to the line, and you have one of the poetic forms of the English sonnet; with a secretly concealed acrostic. The deeper meaning you see is beyond the outer mask of the outer words. Here are two more:

Souls all originate from Truth divine; unto this Truth all Spirits must conform!

Inspirational Words are Relative; not Absolute

Turning each his way out of Sorrow's Storm; returning to this Truth!

At last resign all Hope that sunders Thine Own World from Mine. O, Form Creator, of Ascending Form! Father of Truth and Forms; aid to adorn Life, that I may tread Thy Press of New Wine always with Joy!

For; I will come to Thee,
On the Morn of My Completion!

Digitized by Google

Seeing Unhappiness turned into Holy Glee; triumphant over Darkness! My Being, safe above the Past.

I now at Thy knee!

Evolved to where Form can know no fleeing!

Thou—as Formless — art — —Cause of Form; and all Heaven holds!

Of Man, the Son of Heaven! Evolving to Thee through Thy Star-hid Seven. Sighting the Path as the Path-goers crawl on the Eternal Road to the Home Wall!

Nearing the Goal through Sorrows! Which leaven our lives.

The Lesson of Pain and Progress

Showing the Path to Heaven. Freeing us from Our Lesser Self; the pall hiding Our Greater Self, and its power even to rise to Universal Life! Always some New Hope for the Coming Hour.

Vigilant to cure Self of all the strife Error has left her as an Earthly dower; needing the Pain to slay the Sin most rife!

* * * * *

The following—when unraveled—may show that the weakness or strength of Patriotic Love may be concealed in the sonnet. Just as Religious Love is concealed in New Testament words or scriptural verses.

Kneel! Lo, I see Japan's bright Eaglet fly off from its nest down on a yellow Rose; Moonstruck by its fair beauty

Digitized by Google

and repose. Unfettered thoughts Flash from the Eaglet's eye,—Royalty, and a people's destiny!

A treacherous bloom—that laughs, bows and blows—this Rose without Truth. Experience knows!

Oh! our Eaglet's wild disappointed cry!

Japan's fear of America

Keenly its parents hear—though near the Sun. Ah! two pair of wings shoot down the Spring—haste to an Oak. For, to its branches bare, I see they wend their flight.

They come!

They swing—rest their four wings—and scream:

Do not despair!

"Anchor the Oak—not to a False Rose Cling!"

The Chrysanthemums looking—to the sun hailed the Oak and—Eaglets, and cried out:—

"Look!—Envy—in form a Bear—out from the Brook—greedy for honey and armed with his guns—rapacious through the Chrysanthemums runs!"

Envy and Greed the Chrysanthemums took. And all Heaven in lofty Anger shook. The Flowers of the gods were all undone!

Japan's affair with Russia

My! Millions of Hornets—swift from The Wood—infest the Bear until he roars with Pain—kicks in agony—spurns the honied good.

And then a voice was heard soft through the Rain:—

"Do unto Others as you wish They should..

O! He that learns to live, learns to refrain!"

Digitized by Google

The Sonnet form is that of fourteen lines, with ten monosyllables to the line. By throwing the syllables back into these fourteen lines, both the sonnets, with their acrostic keys, viz, "Hunger as the Law," "Sutra of Laoutse," then made their appearance, as follows:

How to change Chinese Sonnets into English

Hunger is the One Force by which the Soul
Unveils her law; telling of how She cheats
Necessity; eating Fate's forms as meats;
Gluttonously transmuting Nature's dole—
Evolving spirits beyond Fate's control.
Renouncing allegiance to Nature's sweets;
As she transmutes food chains, and sometimes greets
Sottishly, the Earth she would swallow whole!
Thou must eat Form to make the new Form's form
Higher and higher—beyond present Sense—
Evolving Form, upward—above the norm
Laid down by the childish feeling intense,
As known in the Days when the Stomach's storm
Welcomed green apples near the Orchard fence!

Explanation of the Occult Verbal Process

Thus, the acrostical key to the above sonnet is the fourteen letters comprising the four words, "Hunger as the Law;" just as the acrostical key to the sonnet beginning with the words "Souls all originate," is the fourteen letters comprising the three words, "Sutra of Laoutse."

Therefore in order that the reader may henceforth be

Digitized by Google

tempted to occasionally peer beneath the surface of what he reads, I herewith throw, by actual count, 140 monosyllables of the foregoing "Chinese Sonnets" into fourteen distinct lines. Thereby showing their renewed existence as an acrostical sonnet.

Souls all originate from Truth divine;
Unto this Truth all Spirits must conform.
  Turning each his way out of Sorrow's storm,
Returning to this Truth. At last resign
All hope that sunders thine own world from mine,
  O, Form Creator of ascending form—
Father of Truth and forms—aid to adorn
Life—that I may tread thy Press of new wine
Always with joy—for I will come to Thee
On the morn of my completion—seeing
Unhappiness turned into holy glee.
Triumphant over Darkness—my being
Safe above the Past—I now at thy knee
Evolved to where Form can know no fleeing!

The unjust saying that literature—as literature—has entirely lost its classic expression, for the themes of any form of Life, but those of the most trivial short stories, poetry, and paragraphing, is untrue. Nevertheless, it may be interesting—and it can certainly do no harm if it does no good—for us to occasionally glance back at the more

Digitized by Google

serious and lofty ideals of the old classic New England masters of literature. For, concealed within the principles implied in the social conditions, giving rise to the two fatal words, "literary taste," may lurk the possible glory and the possible shame of a nation.

Therefore, in his slavery poems, Whittier was inspired by a similar classic motive, to that which urged Hood to write "The Bridge of Sighs," "The Song of the Shirt;" Mrs. Stowe to write, "Uncle Tom's Cabin;" Markham to pen "The Man with the Hoe;" Burns to create "Honest Poverty." For, these authors, by reason of their impersonal sympathy for man as man, saw the necessity for removing those conditions of wholly unnecessary social pain, as arising from some of the inequitable relations of human society; the vices and mistakes of passion, and the fallibility of the understanding. "To know all is to forgive all." Art for mercy's sake took the place of art for art's sake. Satire, the motive of Horace, Lucian, Pope and Swift, gave way to Humanistic Appeal; the motive of Whittier, Hood, Tolstoy, Gorky, Markham, Hugo. The odd school of poets and literary artists still continued to write out their ideals of illusional infinity.

So far as social struggle was concerned, their attitude was the attitude of classic indifferentism. If these poets had any general disinterested motive in writing poetry,

Digitized by Google

it was not a sociological motive in the Whittier, or Gorky, or Markham sense. They would simply urge man to forget his sorrows by presenting word pictures of rythm, emotion and thought. In this world of care, man will thereby secure (through poetry) an illusionary freedom by momentary glimpses of beauty.

Thus there have arisen two schools of fine art. To make the distinction stand out, I will call one school the Boston Ideal; and, the other, the New York Ideal. By roughly giving the comparative titles of, say a dozen books of each class, we are able to gather the difference in the humanitarian nature of the two ideals of poetry, as a fine art:

The Boston Ideal

Whittier's Slavery and Labor Poems.
Hood's "Song of the Shirt."
Markham's "Man with the Hoe."
Burns's "Honest Poverty."
Whitman's Army Poems.
Woodworth's "The Old Oaken Bucket."
Opie's "The Orphan Boy's Tale."
Smith's "America."
Longfellow's "Village Blacksmith."
Larcom's "Hannah Binding Shoes."
Southey's "Complaints of the Poor."

Digitized by Google

Watson's "Beautiful Snow."
Hood's "Bridge of Sighs."
Trowbridge's "Vagabonds."
Burns's "A man's a man for a' that."

The New York Ideal.

Poe's "Raven."
Bryant's "Thanatopsis."
Dante's "Vision."
Milton's "Paradise Lost."
Young's "Night Thoughts."
Byron's "Manfred."
Coleridge's "Ancient Mariner."
Tennyson's "Lady of Shalott."
Burns's "Tam O'Shanter."
Longfellow's "Skeleton in Armor."
Coleridge's "Kubla Khan."
Shakespeare's "Songs of Ariel."
Keats's "Fairy Song."
Poe's "Bells."
Collins's "The Passions."

Now modest as the social and labor list appears, under the head of the Boston Ideal, when compared to the weird and mystical poetry, a sufficient number of the social and labor peoms have been quoted to show that the ideal of classic poetry is not inconsistent with a poet's practical

Digitized by Google

sympatny with the average struggles of the average man. And the Quaker poet's ideal—other things equal—implies a moral concern for the welfare of the sociological conditions of those individuals and peoples who are struggling upward out of their adverse conditions.

Thus, if a vote could be taken of the people on the above lists, is there any doubt in the mind of the reader as to which list would secure the largest number of votes?

* * * * *

From August 31 to September 13, 1907 the Friends' educational institute, at George School, Newtown, Bucks county, Pa., the liberal section of the American Quakers had a programme for the study of the Quaker aspects of Christianity. Whether the persons conducting this institution were morally brave enough to discuss the psychological aspects of the question investigation will prove. Among those who prepared the programme were Dr. Joseph S. [illegible], principal of George School; R. Barclay Spicer, superintendent of educational interests of the Philadelphia Yearly Meeting; Dr. Jesse H. Holmes, of Swarthmore college, and Eleanor R. Wood, a fellow of Bryn Mawr and State Treasurer William H. Berry.

Digitized by Google

Digitized by Google

sympathy with the average struggles of the average man. And the Quaker poet's ideal—other things equal—implies a moral concern for the welfare of the sociological conditions of those individuals and peoples who are struggling upward out of their adverse conditions.

Thus, if a vote could be taken of the people on the above lists, is there any doubt in the mind of the reader as to which list would secure the largest number of votes?

* * * * *

From August 31 to September 13, 1907 the Friends' educational institute, at George School, Newtown, Bucks county, Pa., the liberal section of the American Quakers had a programme for the study of the Quaker aspects of Christianity. Whether the persons conducting this institution were morally brave enough to discuss the psychological aspects of the question investigation will prove. Among those who prepared the programme were Dr. Joseph S. Walton, principal of George School; R. Barclay Spicer, superintendent of educational interests of the Philadelphia Yearly Meeting; Dr. Jesse H. Holmes, of Swarthmore College, and Eleanor D. Wood, a fellow of Bryn Mawr College; Herbert G. Wood, of Cambridge University, England; State Treasurer William H. Berry.

Digitized by Google

Digitized by Google

New York and Pennsylvania Educational Advertising Directory

NEW YORK

CORNELL UNIVERSITY. J. G. Schurman, LL. D.

COLUMBIA UNIVERSITY. N. M. Butler, LL. D.

PROFESSOR HENRY GUY WALTERS

INSTRUCTOR IN

PHILOSOPHY AND PSYCHO-PHYSIOLOGY

METHOD OF

WILLIAM JAMES, LL. D., ETC.

CORRESPONDING MEMBER OF THE INSTITUTE OF FRANCE AND OF THE ROYAL PRUSSIAN ACADEMY OF SCIENCES, PROFESSOR OF PHILOSOPHY AT HARVARD UNIVERSITY

Under various *nom de ptumes* Prof. H. G. Walters is author of "The Case of Albert le Baron with an introduction by Prof. James of Harvard." "A study of *Sensations* in Psychic Phenomena" Trubner Company.

"The Wisdom of Religious Passion." A study of *Emotions* as Physiological Forces. Mystic River Book Company, Boston. "The Loves of Great Men." A study of *Affection* as Hypnotism. "The Mind of the Master or the Nervous System of Jesus." A study of *Sensation* in its relation to Religious Psychotherapy. "Alma," a novel. A study of the *Sociological* state of the 30,000 Sioux. T. S. Dennison & Co., Pub., Chicago. "Wicota." A study of the *poet-lore* of the "Sioux."

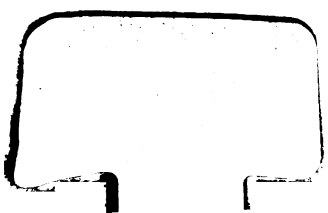
Parlor and Club Lectures on "Home Taste" and "What is Beauty," and "The Beauty of Animal Life, or Philosophical Zoology."

Digitized by Google

Digitized by Google

Digitized by Google

DUE APR 29 '40



Digitized by Google